

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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VOL. VI.—NO. 25.

NEW YORK, SATURDAY, OCTOBER 17, 1857.

WHOLE NO. 285.

THE SPIRITUAL TELEGRAPH.

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PERSONAL AND SPECIAL NOTICES.

T. L. Harris' Meetings.

T. L. Harris will lecture on each successive Sunday, morning and evening, until further notice, at Descombe's Rooms, 764 Broadway, East side, five doors above Eighth street.

Mrs. Emma F. Jay Bullene's Lectures.

Mrs. Bullene lectures at the Stuyvesant Institute on Wednesday evening, 14th inst. Admittance 10 cents.

At Stamford, Conn., she lectures on Thursday and Friday evenings, 15th and 16th inst.

At Hartford, Conn., next Sunday, 18th inst.

Mrs. B. will then start for her home in Wisconsin, and will lecture at Binghamton on Thursday and Friday evenings of next week, and at Syracuse on the following Sunday, Oct. 25th.

Mrs. B. also proposes, while on her way to Wisconsin, to lecture in the principal intermediate cities; and by those who desire her services she may be addressed at Syracuse, until the 25th inst.

Mrs. Hatch's Tour Eastward.

Mrs. Hatch and her husband passed through this city last week, on their way to Boston, in which city and vicinity Mrs. H. proposes to spend some time lecturing. Mrs. H. was to have spoken at Chelsea, Mass., last Sunday. They will probably return to this city about the 15th of November, where they intend to spend the winter. The programme of their proposed meetings in this city and Brooklyn will be given in due time.

Miss Hardinge at Troy.

Miss Emma Hardinge will lecture at Troy, N. Y., next Sunday, 18th inst. She would also fulfill any other appointment in that neighborhood during the following week, or on the two subsequent Sabbaths, that the friends may make for her.

Mrs. Tuttle in Philadelphia.

Mrs. C. M. Tuttle will lecture in Philadelphia next Sunday, the 18th, and on the following Sunday, the 25th inst.

Spiritual Telegraphing.

David Bryson suggests, in a letter to us, the propriety of establishing a circle in every city and town, under mutual arrangements, for the purpose of testing whether Spiritual Telegraphing from one to the other, and thus all over the country, may not be practicable. We commend the suggestion as an experiment.

Mr. and Mrs. U. Clark—West.

Mr. and Mrs. Clark, of the *Spiritual Clarion*, Auburn, N. Y., will speak in Kenosha, Saturday, October 17, and Racine, Sunday, October 18; and from thence will pass eastward, on the Michigan Central Railroad, fulfilling engagements at Michigan City, Kalamazoo, Battle Creek, Marshall, Jackson, Ann Arbor, Ypsilanti and Detroit.

Articles Crowded out.

We regret that at our "make up" we find ourselves compelled to leave out several short articles that were intended for the editorial columns.

Mrs. Emma F. Jay Bullene's Lectures at Stuyvesant Institute.

To the Editor of the *Spiritual Telegraph*—Permit me, through the columns of your highly interesting paper, to call the attention of the public to the above lectures. Two have already been given—one upon "Charity," the other respecting the "Law of Prophecy." Both subjects were treated in a manner worthy of a much larger audience. At the close of each lecture, opportunity was afforded for any one in the audience to propound questions in relation to Theology or Spiritual Intercourse. Several questions were asked, which, we think, were fully and satisfactorily answered.

Among the many trance-speaking mediums whom it has been our good fortune to hear, we know of none who excel Mrs. Bullene in answering questions. She uniformly gives them the attention their importance demands. We were glad to learn, at the last lecture, that the price of admission hereafter is to be but ten cents. Less than this it could not be, and defray expenses. We hope that not only Spiritualists, but all earnest souls who feel that "light, more light" is needed, will not fail to avail themselves of the opportunity of hearing Mrs. Bullene as often as she lectures among us, prior to her departure for California.

A FRIEND OF PROGRESS.

THE DISCUSSION ON SPIRITUALISM.

We learn that the great controversy on Spiritualism, pre-announced in our issue of September 19th, between Dr. J. B. Dods, of this city, and Dr. Morron, of Clinton, N. Y., came off at Wellsborough, Pa., according to appointment. The discussion was opened on Thursday night, September 24th, and closed on Friday evening, October 2d. Reports in which we place entire confidence, represent that the victory was decidedly in favor of Dr. Dods, who showed his antagonist the utter weakness of his cause, and the strength of Christian Spiritualism. The light and ease with which Dr. Dods handled the Scriptures alarmed, as we are informed, not only Dr. Morron, but the clergymen of the place also, who rendered constant assistance.

Dr. Morron proposed closing the discussion on Friday night, as he had other engagements, and must leave the place on Saturday, October 3d, when in fact he remained there a week afterward to lecture to his friends! This became known, we are informed, to the Spiritualists, before the discussion closed, and Dr. Dods mentioned it in his last speeches. At the close of the debate Dr. Morron challenged Dr. Dods to meet him in Syracuse, N. Y., on Wednesday evening, October 21st, and discuss till he was satisfied. Dr. Dods said he was now satisfied; and as Dr. M. had again challenged him, it was a candid admission on his (Dr. M.'s) part, that he (Dr. D.) was not yet conquered. Dr. Dods, however, accepted his challenge, and the second discussion between them will commence at Syracuse, N. Y., on Wednesday night, October 21st. Our friends will please remember this.

We are informed that our friends in Wellsborough are highly gratified at the triumphant victory achieved for Spiritualism, and their expectations as to Dr. Dods' reasoning powers and his management of the discussion, were more than realized.

The election in Kansas was held on Monday of last week. The result is still in doubt, but the returns would seem to indicate the choice of Parrott, free State to Congress.

Spiritual Experiences.

Mrs. Margaret Snyder, of Green Point, L. I., a medium of many years' experience, and through whom, and other members of her family, many wonderful phenomena have been developed, will publicly relate her experiences to such circles and audiences as may apply for her services. Address as above.

Spiritual Boarding-House.

The permanent advertisement in our columns inviting Spiritualists who desire an agreeable home, to apply at 137 Spring street, refers to the well-known boarding-house of Mr. Levey. Mr. L. is a veteran Spiritualist, and his well kept and orderly house is a favorite resort, especially for Spiritualists from abroad, who visit the city for a few days. At almost any season of the year Spiritualists from the South, West, North and East, may be found sojourning at his house.

PROPOSED VISIT TO CALIFORNIA.—Mrs. Emma F. Jay Bullene, with her husband, proposes to visit California for the purpose of lecturing on Spiritualism, some time during the present autumn, or at as early a date as convenient. She will no doubt be welcomed there by many zealous spiritualists, to whom she is already well known through the Press.

THE MACROCOSM, OR UNIVERSE WITHOUT.

BY WILLIAM FISHBOUGH.

THIS work has not met the large sale it deserves; but we are a little surprised on investigating the point, to find that a book so good, profound, and what the world at large would call so dry, inasmuch as it deals with the laws of nature, instead of the laws of trade, has not less reached a circulation which requires the word *universal* in the plural, to express it. This is hopeful, and shows that thinking minds are increasing.

There is a little confusion, we apprehend, in the public thought, with regard to this work, which we will endeavor to allay. Mr. Fishbough's plan embraces two volumes—one devoted to the external or natural universe, and the other to the internal or spiritual. The *Macrocsm* is the first of these, and occupies itself with unfolding, in a profound and masterly manner, the "Plan of Creation," and the "World of Sense," and is complete in itself. The second volume will be devoted to the "World of Soul."

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 - IV. The Natural History of the Sideral Universe analogically Retrace.
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WOODMAN'S REPLY TO DR. DWIGHT.

THE THREE LECTURES OF J. C. WOODMAN, Esq. (a distinguished lawyer of Portland, Me.) in reply to the indiscriminate assaults of Rev. Dr. Dwight, on Spiritualism, will be on our counter and for sale before this paper reaches our readers. It is a strong production, clear, direct, logical, and we heartily commend it to the attention of the friends of the cause. The divine, with his foggy and foggy ideas absorbed from the schools of the Past, is no match for the lawyer with the mantle of a fresh inspiration resting upon him. Mr. Woodman meets him at every point, and at every thrust of his lance manages to find an open joint or cracked link in his armor. Still he is compassionate, and forbears to make an unmanly use of his advantage. He does not press his opponent through the wall, nor mutilate him when he is down; he is satisfied to defeat him, and to erect around Modern Spiritualism a wall impregnable, even on the Doctor's own platform, which, we think, he has fully succeeded in doing. The work may be regarded as certainly one of the ablest expositions of Spiritualism, on Bible, historical and philosophical grounds, which the New Dispensation has called forth. Price, 25 cents; postage, 5 cents.

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When the last rose was breathing life away,
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Full fledged it left its nest within the heart
And sang melodious in external airs."

Author's Preface.

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WHOLE NO. 285.

The Principles of Nature.

THE PURITY OF THE GOSPEL.

BY DR. J. A. WEISSE.

I have read Dr. Orton's reply to my article (Is CHRIST GOD?) of August 29. As I found nothing in the shape of a fact, unless it be the extreme purity of the Gospels, I shall try to give some of the evidence adduced to prove their impurity. Dr. Orton will probably again find such evidence unpalatable, painful, unfortunate, and worse than worthless! But as I prefer instructing to pleasing, I shall quote facts and testimony from a variety of willing and unwilling witnesses, and let the reader judge as to that purity. Dr. Orton, in his article "The Divine Incarnation or Avatar," in the TELEGRAPH of September 26, indulges in expressions like these: "The purity of the Gospels was watched by the early Christians with equal (extreme) care. 'Matthew is alleged to have written in modern Hebrew, Syro-Chaldaic. The others were written in the Greek, but were immediately translated into the Latin, and scattered far and wide.' As an offset to this purity and extreme care, let us quote some authorities on the other side. Lardner, in his 'Credibility of the Gospel History,' ch. 155, says: 'Victor Tununensis, an African bishop, who flourished about the sixth century, and wrote a chronicle, ending at the year 566, says: 'When Messala was Consul (that is, in the year of Christ 506) at Constantinople, by order of the Emperor Anastasius, the Gospels being written by illiterate Evangelists, were censured and corrected.'"

The learned Godfrey Higgins, in his *Anacalypsis*, p. 680, says: "The Mohammedans, in defense of their doctrine of the willful corruption of the manuscripts of the Gospel histories, call upon the Christians to produce the autographs or very old manuscripts. But to neither of these calls can a satisfactory answer be given. There are no autographs and no manuscripts older than the sixth century. The Mohammedans say: 'Your churches in Rome, being Roman temples, are, many of them, much older than this period, where the manuscripts might have been preserved along with the relics which abound of Peter, Paul, and other saints, if you had thought proper. But some Christians say these relics are forgeries, to which the Mohammedan replies, that this is a mere subterfuge to evade his unanswerable argument. And this is fair in the mouth of a Mohammedan, who can not be expected to make distinctions between the Protestant and Papist sects of Christians. But, independently of this *argumentum ad hominem*, there can be assigned no good reason why the manuscripts were not preserved in the old churches. The Goths, and other conquerors of Rome, intentionally destroyed neither the temples, churches, nor books. The temples are there, yet existing as churches. The church in which are deposited the most sacred things of the religion, the bodies of Peter and Paul, was never destroyed.' This controversy between the Mohammedans and Christians began in the seventh century and has since continued; but the

Christians have either been unable or unwilling to produce any autographs or manuscripts of the Gospels or New Testament. Let the reader judge for himself what has become of all the autographs and manuscripts anterior to the sixth century. There is a strong probability, if nothing more, that the ancient Gospels were destroyed at that time for some very good religious purpose, better known to hierarchs than to infidels and plebeians.

In the eleventh and twelfth centuries, the Bibles were corrected by Lanfranc, Archbishop of Canterbury, and by Nicolas, Cardinal and Librarian of the Romish church, *secundum orthodoxam fidem*. See Welstein, *Prolegomena*, pages 84 and 85; Gibbon, ch. 37, N. 118.

From Simon's *Dissertation*, p. 51, I shall translate this passage: "We read in the life of Lanfranc, Benedictine Monk, and afterward Archbishop of Canterbury, which has been published by the Benedictines of the Congregation of St. Maur, with the works of this archbishop, that having found the books of the Scriptures much corrupted by those who had copied them, he had tried to correct them, as well as the books of the Holy Fathers, according to the orthodox faith—*secundum fidem orthodoxam*." Beausobre, in his *History of the Manichæans*, vol. 2, ch. 1, p. 343, mentions the same fact, and observes: "If the heretics retrench one word from the Sacred Text, or if they add one, they are sacrilegious violators of the sacredness of the Scriptures. But, if the Catholics do it, it is called retouching the first copies, and reforming them in order to render them more intelligible."

The learned Godfrey Higgins, to whom I am indebted for my authorities, says, page 682 and 683: "Thus we see the fact proved, not only that the Holy Scriptures have been corrupted by the united exertions of the Monks and the Papal See, but that the works of the Fathers have also been corrupted, to be in unison with them; and this not by one man, but by a very great and powerful society in league with the Pope. Surely after the proof of such a fact as this, it is only fair if a passage be found which compromises the moral attributes of God (which passage would do, if it established the atonement) to suppose that it is a passage which has been *retouché*. I may be an obstinate heretic for entertaining such belief, but I can sooner believe that a passage is one of those *retouché*, than that God is unjust or cruel. From the observation of Mr. Gibbon, from Welstein, that the retouching was done by contemporaneous movement at Rome, St. Maur, and Canterbury, we may form a pretty fair judgment that an universal movement of the Monks of the world then took place, to effect the desired object. There can be no doubt, I think, that the very fine edition of the Fathers, which was published by the Benedictines of St. Maur, was done to remove any passages which the old books might contain, opposed to the retouched Gospels."

I have no doubt that there was a monastery or priest of some sort in every small district of Northern Africa, Egypt, Western Asia, and Europe. I can not believe it possible that there should have been a hundred copies of the orthodox Gospels in exist-

ence, which were not within the reach of the Monks and priests; and I have no doubt that in either time, an order to correct the Gospels, given out at Constantinople, Rome and Canterbury, would be competent to cause every copy—probably altogether not two thousand—to be re-written. This rationally accounts for the extraordinary fact of the destruction of all manuscripts before this period. Every inquirer knows that St. Augustine is looked up to by both Papists and Protestants, as one of the first luminaries of the Christian Church; and he not only professed to teach that there were secret doctrines in the religion, but he went a step further, for he affirmed—"Multa esse vera quæ vulgo scire non sit utile, et quædam quæ tametsi falsa sunt, aliter existimare populum expediat." (See his *Civ. Dei*, lib. iv. ch. xxxi.)—"that there were many things true in religion which it was not convenient for the vulgar to know; and again, some things which, though false, yet it was expedient should be believed by them." It is not unfair to suppose, that in these withheld truths we have part of the modern Christian mysteries; and I think it will hardly be denied that the Church whose highest authorities held such doctrines, would not scruple to retouch the sacred writings.

Furthermore, I advise Dr. Orton and our readers to refer to the new edition of "The Apocryphal New Testament," published by Dewitt & Davenport of New York, and judge for themselves as to the purity of the Gospels. There, in the preface to the first English edition (pages 5, 10), they will find remarks on verse 7, John ch. 1, concerning the Trinity, and notes from and allusions to Sir Isaac Newton's *Dissertations*, bearing on Christ's divinity and incarnation. This preface concludes thus: "There are other interpolations and corruptions of passages of the New Testament," etc.

The preface to the second English edition (pages 14 and 15), will give the reader an idea of the entire want of fairness, justice and reliability of the Council of Nice, and others.

We thus realize, beyond any shadow of doubt, that the charge of corrupting and retouching the Scriptures was not made by one individual only and at any particular time, but that it was made by the Manichæans and Gnostics along the third and fourth centuries, mentioned by Bishop Victor Tununensis in the sixth century, denounced by the Mohammedans in the seventh and since, and admitted by the Benedictine Monks of St. Maur in the eleventh, and twelfth centuries. We find conclusive evidence in "The Apocryphal New Testament, preface to the first English Edition," page 8, that corruptions and interpolations were going on even as late as 1516 and 1580.*

Dr. Orton has used discourteous and flippant language with regard to my authorities, who were, most of them, nothing more or less than orthodox bishops and clergymen, when he says: "I must regret that Dr. Weisse has suffered himself to deliver his blows right and left, without a better understanding of his ground; and that he has fallen on authorities so utterly, I may

* The Apocryphal New Testament is a book published in England and America, and recommended to the faithful as a proper appendage to the Bible.

say, astonishingly unreliable." Therefore, I hope our readers will excuse a few words on the standing and character of each of my authorities. Lardner was a Presbyterian divine; he was distinguished not only for his scholarship but for his eloquence. He is the author of "The Credibility of the Gospel History." Victor Tunnensis lived and died a Christian orthodox Bishop. Godfrey Higgins, a graduate of Cambridge, England, was a lawyer and judge. Hear what he says of himself: "My illness induced me to turn my attention, more than I had formerly done, to serious matters, and determined me to enter upon a very careful investigation of the evidence upon which our religion was founded. This, at last, led me to extend my inquiry into the origin of all religions, and this again led to an inquiry into the origin of nations and languages; and ultimately I came to a resolution to devote six hours a day to this pursuit for ten years. Instead of six hours daily for ten years, I believe I have, upon the average, applied myself to it for nearly ten hours daily for almost twenty years. In the first ten years of my search I may fairly say I found nothing which I sought for: in the latter part of the twenty the quantity of matter has so crowded upon me, that I scarcely know how to dispose of it." The "Celtic Druids" and "Anacalypsis" are the fruit of that investigation. Westein was a learned Swiss divine, who fled from his native country and settled in Holland, where he became professor of theology and ecclesiastical history at Amsterdam. Among his works is an edition of the New Testament, in two folio volumes, with the various readings, which he collected from numerous manuscripts. As to Gibbon, he is too generally known to require any mention from me. Simon was a learned Hebrew scholar and theologian. He was professor of philosophy in France. His Critical History of the Old Testament was suppressed, because it denied Moses to be the author of the Pentateuch.

The learned Beausobre, as Higgins always calls him, was a Huguenot divine, who fled from France after the revocation of the Edict of Nantz. He became chaplain to the King of Prussia, and held important ecclesiastical offices until his death. Among his works is a "Critical History of Manichæism." Of course St. Augustine needs no comment.

For all I know Dr. Orton might again deal in language like this: "I impute (to Dr. Weiss) no intentional mis-statement; but certainly, carelessness so gross in the collection of his facts and use of authorities, as to render them worse than worthless in support of the doctrine he labors to establish."

Dr. Orton speaks of the Gnostics as "believers in transmigration," and seems quite indignant at my allegation that John was a Gnostic. If it is an allegation, the Doctor must charge it to no less a personage than Bishop Marsh, whom I gave as my authority. I hope the Doctor does not include him among my "worse than worthless authorities."

As to those "hundreds and thousands of ancient authenticated manuscripts of both the Old and New Testament," etc., will he be kind enough to mention or produce one anterior to the sixth century? If he can, he will not only annihilate the twelve hundred years standing challenge of the Mohammedans, but put in the shade that illustrious scholar, who searched for it twenty long years. As Dr. Orton gives no authority for any of his assertions, it may be inferred that he has heard them from the pulpit, and repeated them over and over to himself so often that he believes them, and calls upon his memory for both his facts and authorities. Well, this is, after all, an easy way to escape the charge of "gross carelessness in the collection of facts and use of authorities."

Dr. Orton rejects the immaculate conception of Pythagoras on the ground that Jamblichus was a stout opposer of Christianity in the fourth century, and that without denying the miracles of Christ, he brought forward this allegation in favor of Pythagoras, founded on nothing better than some ancient legends. Those so gratuitously called ancient legends were the writings of Epiminides and Xenocrates, who lived long before Christ, and to whom Jamblichus refers as his authorities. Could not the early fathers—Justin, Hegesippus, Papias, etc.—who were traveling for information in the second and third centuries, have had access to these same ancient legends? The statement that a writer ought not to be believed because he is an opposer, sounds very illiberal from the pen of an editor of a paper that is to bring about a new order of things. According to this doctrine, Luther, Calvin, nay even Christ, ought not to be believed because they opposed the errors, abuses and frauds of

their epoch. As we have given two other immaculate conceptions, we can afford to abandon that of Pythagoras, considering the very specious reasoning adduced by the Doctor. He may now choose between the immaculate conceptions of Plato and Buddha, both whose biographers lived at least some years before Christ, and could therefore not have been stout opposers of Christianity. Dr. Orton does not seem to realize that the only point of importance is to establish that immaculate conceptions were afloat in the world before Jesus Christ. I think that fact is established beyond any shadow of doubt, and to deny it is denying that the sun shines in broad daylight. The next question is whether it was within the range of possibilities that the early Fathers and Bishops, especially the Platonists, who were strong advocates of the immaculate conception, could not have appropriated this (by Dr. Orton so drolly called) incident from some ancient legends? I consider all such stories as legends, whether they are applied to Buddha, Pythagoras, Plato or Christ, and I think every person of common sense looks upon them in the same light. Dr. Orton has a good deal to say about Pythagoras, his learning, his piety, his travels, his school in Italy and his numerous pupils, all irrelevant to the point at issue, unless it be covertly to disprove the birth-place assigned to him by Epiminides and Xenocrates. Dr. Orton has adduced and can adduce nothing to disprove this. He evidently set Pythagoras down in his own mind as a learned and pious Greek, merely, perhaps, because he wrote in Greek. He probably forgets that, according to his own admission, it does not necessarily follow, that because a man wrote in Greek, he must be a native of Greece, otherwise all the evangelists and apostles who, according to Dr. Orton wrote in Greek, would be Greeks. Here the Doctor gets himself into a dilemma, for he positively asserts that Matthew alone wrote in Hebrew, and that the others wrote in Greek.

Dr. Orton surnamed the Bhagavat Geeta an episode—an epic poem, and the Puranas old legends, because, as he says, they form no part of the Vedas, but are a mere romance—an amplification. At the same time he admits that the Hindoos endow these epics with a sacred character. I can not understand how a book can be sacred and be an episode or romance; this seems to me a mere play on words. The Doctor probably forgets that the great Vishnu came on the earth, became incarnate and lived and died, under the name of Cristna, so that Cristna is to the Hindoos what both the Father and Son are to the Christians, namely, the God Eternal, Savior and Redeemer. Now to say that the book which contains the birth, life, miracles and death of such a being, does not form any part of the Vedas (Hindoo Bible), carries absurdity on the very face. Our Gospels, which contain the life of the Savior, may, with as much propriety, be surnamed episodes, epic poems; perhaps three of the Gospels might be considered as amplifications, because one giving the life of Christ would be sufficient. The Acts and Epistles might be called legends and the Old Testament a romance, especially if Joseph and his brethren, as Dr. Orton so ingenuously states, are a romance. Joseph and his brethren a romance! if that is so, then there was no Moses, no David, no Isaiah, no Christ, no Jewish nation. What then becomes of Dr. Orton's orthodoxy? Considering this remarkable statement with regard to Joseph, I feel as though I could apply Dr. Orton's lamentation over me to himself, and say: "I must regret that Dr. Orton has suffered himself to deliver his blows right and left, without a better understanding of his ground; and that he has fallen on authorities so utterly, I may say astonishingly, unreliable." As Dr. Orton throughout his whole article has quoted no authorities for his assertions except in one instance, but has mostly whined over my shortcomings instead of disproving my facts, I am authorized to conclude that his assertions are merely his private opinions.

The great oriental scholar and orthodox divine, Rev. Mr. Maurice and others, do not endorse Dr. Orton's light and irreverend language with regard to Cristna and the Bhagavat Geeta. Rev. Mr. Maurice says: "Cristna is considered by the Hindoos not so much an Avatar as the person of the great Vishnu himself, in a human form." Ant. Ind. Vol. III, p. 375. The learned Higgins says: "The book called the Bhagavat Geeta, which contains the life of Cristna, is allowed to be one of the most distinguished of the Puranas for its sublimity and beauty." Anacalypsis, Vol. I, p. 129.

As far as my Hindoo authorities are concerned, Dr. Orton has admitted all I contended for in my article of August 29,

namely, that there was such a book as the Bhagavat Geeta and such a character as Cristna. It is unimportant to me, and I dare say to the Christian world at large, whether that book was an episode, an epic poem, a romance, a legend, or an amplification of the Vedas. If the Bhagavat Geeta is all that Dr. Orton claims it to be, so much the worse for the plagiarists that stole from it, and for people that make it their creed. Now the only question is, might, could, would or should the early Fathers, either Gnostics or Platonists, have copied from it, and put upon the great Jewish Reformer what he never coveted?

I did not wait for Dr. Orton to inform me as to the general tone of Dr. Adam Clarke's writings. I knew it from the learned Higgins' Anacalypsis, p. 179, from which I quoted four lines, which Dr. Orton swells into twelve by mixing in my own observations. There Higgins observes: "I think no one will deny that Dr. Adam Clarke the annotator of the Bible, is a very learned man, and he is here an unwilling witness, and he comes to this conclusion in the teeth of all the prejudices of his education, after having read all the labored attempts of our divines to make the prophecy of Isaiah a prophecy relating to Christ."

Here is my real quotation from Dr. Adam Clarke, through Higgins:

"It is humbly apprehended that the young woman usually called the Virgin, is the same with the prophetess, and Immanuel is to be named by his mother, the same with the Prophet's son, whom he was ordered to name Maher-shalal-hash-baz." (Class. Jour. Vol. I, p. 637).

Here are my own observations as gleaned from Higgins:

"Dr. Adam Clarke, the annotator of the Bible, maintains that the prophecy of Isaiah—a virgin shall conceive and bear a son, and call his name Immanuel—does not mean Christ, but Isaiah's own son. (See Class. Jour. Vol. IV., p. 169 of Nos. VI. and VII.) Moreover, philologists have discovered that the Hebrew word *almah*, which has been translated virgin, means the not a virgin. This translation quite agrees with the Jewish idea that a child born of a woman advanced in years is usually more intellectual than a child born of a young woman."

Dr. Orton, instead of referring to the Classical Journal (first volume, page 137), quotes a long paragraph from Clarke's Commentary, and adds this rather harsh phrase: "I can not refrain from placing his (Dr. Weiss's) alleged quotation from Dr. Adam Clarke side by side with Dr. Clarke's true language, that its falsity may be fully seen."

The Dr. must have wanted to use the word *falsity*, which, to say the least of it, is out of place when applied to a writer, who gives title, volume and page:

Dr. Orton's quotation from Clarke's Commentary rather strengthens than shows the *falsity* of my position; for it says:

"But the Jews, and some called Christians who have espoused their desperate cause, assert that the word *almah* does not signify a virgin only; for it is applied, Prov. 30: 19, to signify a young married woman."

It is here admitted that not only Christians but the Jews themselves explain the word differently, and that the same word *almah* is used in the Bible where it indicates anything but a virgin, and confirms the opinion of the Jews and Christians alluded to by Adam Clarke. From my study of this subject, I have come to the conclusion that *almah*, *olme* or *olma* is a very questionable expression, and is applicable to anything rather than to virgin purity. I advise our readers to refer to Isaiah, 7: 14, and to Proverbs, 30: 19, with the idea that the word virgin and the word maid are a translation from one and the same Hebrew word. If they will take the trouble and read chap. 7, 8 and 9 of Isaiah, and chap. 30 of the Proverbs, they will be fully convinced of the error or fraud of the Church with all her commentators.

I can afford to do without Dr. Adam Clarke; my article is as strong without as with him. I thought, among a great deal of ecclesiastical trash, he had produced something rational; but if after due reference to the book and page indicated, it turns out that he wrote nothing of the kind, I am willing to leave him with and among those authors that are victimized by original sin and its satellites.

Again, Dr. Orton tried to prove that in a certain sense Christ was the son of David. I referred again to Matthew chap. 1: but I still can not see in what sense Christ could be the son of David, without being the son of Joseph. The Doctor adds: "Notwithstanding the great faults of David, I must still continue to regard him as one of the noblest, most loving and lovable men of his, or any age." There is no accounting for tastes!

As to that small pleasantry about the kettle, I shall pass it by as unworthy of a serious and fair discussion in print. I

have no doubt it would have produced more effect had it come from the lips of a pettifogger in the Marine Court.

Dr. Orton says: "I entertain a profound conviction that Dr. Weiss is resting in opinions injurious to himself." I do not see how they could injure me, except that I might lose my share in the atonement and lay myself open to the consequences of original sin, etc., all of which do not scare me much. As to any worldly interest, a man must lay aside any and all such considerations when he writes in behalf of social, moral and religious truth, which I did before I wrote a word on the subject. Perhaps, after all, there may be people who can appreciate disinterested fearlessness, if even Dr. Orton feels himself called upon to open his article with a *quasi* compliment like this: "a bold, frank man like Dr. Weiss, who, without concealment or care as to whether they are palatable to others, utters his convictions in full size and lineament, as freely as he breathes." By this, Dr. Orton may realize that his compliment has made more impression upon me than all his well meant reproofs.

DISCRETE DEGREES CRITICISED.

In a recent number of the TELEGRAPH there is an editorial article on the Spirit world, in which it is said, with a view to the explanation of some of the phenomena of that world, that it differs from the material world by a *discrete degree*. This term, the discrete degree, is explained to mean a clearly marked line between two things that do not blend with or run into each other, but are entirely distinct and disconnected. As examples to illustrate its meaning, it is said animals differ from vegetables, and man from other animals, by a discrete degree, and that in like manner the Spirit world differs from the world of which we in the present life are conscious. I have not the article before me at present, and write from my recollection of it, but I think that is the idea intended to be conveyed.

Inasmuch as it is of great importance, in the ascertainment of truth, that we should be sure the preliminary positions from which deductions are attempted to be drawn, are correct, I trust you will not take it amiss if I should venture to criticise that position in a friendly manner. And first, as to your examples: Does the animal differ from the vegetable kingdom by a discrete degree? If so, where is the line of demarcation? Some vegetables, as the mimosa, possess sensitiveness to the touch, and some entrap insects, as the curious plant called, I believe, the water-bottle. Some animals, or what are supposed to be animals, have no power of locomotion, but in many respects resemble vegetables; and there are some created things or beings in which vegetable or animal characteristics are so intermingled that naturalists are unable to determine to which class they belong. Again, is the bat a bird or a quadruped? It flies in the air with the ease and rapidity of the swallow, but it has the teeth, the ears, and the fur of the mouse. Where is there any distinct dividing line between the inhabitants of the water, the earth and the air? or between the insect and bird creations? If you will go into a garden, at this season of the year, toward evening, it is very likely you will perceive a dozen or more *fac similes* of the humming bird in all but the feathers, flitting from flower to flower, and extracting the nectar therefrom with their long bills. As between man and other animals the line may be rather more distinct, but if we commence at the highest type of man, and run down the different races to the lowest savage, and from thence to the ape and the monkey, we shall not find the lost breaks in the chain much wider than some of the others.

I think, then, your examples are not clear exemplifications of the discrete degree. But even if these classes do not differ by a discrete degree, that does not prove there is not such a difference between the Spirit and material worlds. It may be they do so differ, but do they? that is the question. You say they do, but of that I would desire some proof before it is assumed as a fact, for the purpose of making explanations of the character of the Spirit world, or indeed for any purpose.

I rather think the analogies we must draw from what appears to be the method of the creation of the earth and its contents, is rather against the idea. There seems to have been a system of progression in everything, and everything appears to be linked together, and united in a chain which may be traced from link to link. If we may suppose the same system has been carried out in the creations beyond man, or rather beyond his conceptions, then it is probable the Spirit world will not differ from what we call our world, by a discrete degree,

but that it will be attached to it by links similar to those which appear to unite all created things.

It is true it has hitherto been generally believed that there was an impassable gulf between this life and the Spirit world—that there was no link of union—that "from that bourne no traveler returned," and there was no means by which we could ascertain anything about it, except by supernatural revelation. But is that true? From what we have learned from the facts disclosed by Spiritualism, there would seem to be no such gulf—that there are connecting links between this world and the Spirit world.

We are not able to perceive with our natural vision that world or its inhabitants; but does that prove there is a difference of a discrete degree? We are limited in our perceptions by the senses we are provided with—that is, while in the normal condition—but some experiments in the nature of animal magnetism seem to prove that the Spirit, even while an inhabitant of the body, has powers of observation beyond those conferred by the ordinary senses, and is linked in some mysterious manner with the world of Spirits. But if we were utterly unable to discover with the senses that we have in a natural state anything whatever connected with the spiritual world, that would not prove there is no connecting link between the two worlds.

All the insect class passes through transformations. In the larvæ state, a worm buried in the ground, or embedded in the substance of an apple, in all probability has no means of discerning any of our visible world but the substances immediately around it. It would be as ignorant and unconscious of all that exists above the ground or outside of the pulpy substance forming its habitation, as we may be supposed to be of everything that is now beyond the reach of our senses. But after a time the larvæ passes into the pupa state; the worm dies and becomes an inert watery mass; and from that mass the winged insect emerges into an entirely new life, and then, undoubtedly for the first time, is enabled to perceive the light and verdure, in fine, all the out-door beauties of our fair creation.

How do we know all that there is on, and about, and connected with, the world we inhabit. May we not be as yet only in the larvæ state, unable to perceive the half-or-thousandth part of the creation? If we were not provided with eyes, what would we know of light and verdure, or of the face of the globe as we see it? And how do we know but that when we emerge from the larvæ state, we shall be provided with other senses which will enable us to perceive a thousand things we now do not.

REMARKS ON THE ABOVE.

It is perhaps to be regretted that the author of the above critique wrote, as he confesses he did, from recollection, not having the article which he reviews before him at the time. A careful re-perusal of said article, and a notation of its main points might, besides serving other ends, have saved him from a slight misapprehension of our definition of discrete degrees. We did not exactly, as he says, explain discrete degrees "to mean a clearly marked line of distinction (or demarcation) between two things that do not blend with or run into each other." We did not consider it at all essential that the *precise line* which divides any two systems or creations should be observable or known, in order to make out the idea of *discreteness* between them—any more than he would think it necessary to ascertain, with the precision of a hair's breadth, the line of the middle of the Atlantic Ocean, in order to be authorized to call the land on one side of it the western, and that on the other side the eastern continent. All, therefore, which he says about the undefinable or doubtful intermediates between things which are clearly and undeniably so distinct in system or state, organism or use, as to present *no identity in these respects*, goes for naught.

Grant that there are some plants that manifest the attribute of sensation, and that it is difficult, or if you please, *impossible* for man with his limited perceptions, to tell whether they belong to the vegetable or the animal kingdom—does that prove that the cabbage is a rudimental horse or man? or that a horse or a man is but a refined and perfected cabbage? and that they are not absolutely discreted from each other? Grant that the bat occupies a position intermediate between the quadruped and the bird, does that prove that the quadruped is not discretely and untransmutably a quadruped, and the bird a bird? or does it even prove that the bat is not discreted from both? And so of all similar links of transition.

In explaining the doctrine of *discrete degrees*, we illustrated by the contrariety in what is known as *continuous degrees*, such as the insensible gradations by which light passes into darkness by becoming *less light*, cold into heat by becoming *less cold*, hardness into softness by becoming *less hard*, etc., and saying that "discrete degrees differ from these, in that each one is *by itself*, and though contiguous to others in the same general and complex system of which all are parts, does not pass into others by insensible changes." Lamarck, a French naturalist, who wrote during the latter part of the last century, advanced the hypothesis of the origin of the animal kingdom from a primeval microscopic monad or particle of matter endued with vitality, and its gradual ascension, by insensible transmutation of one species into another in the process of generation, until the highest forms, and even the organization of man, were attained. This, were it true, would be an ascension by *continuous and not discrete degrees*. Fossilology, however (of which Lamarck knew nothing), shows no such transmutation of animal species, but each extinct species, whose organic remains are found in the rocks, appears to have been born in the perfection of its distinctive organism, and continued unchanged until it became totally extinct, and a new species, entirely discreted from it, pressed into its place. This confirms, and, with other considerations, we think irrefutably establishes, our proposition, that even the different existing species of animals (and the same is true of vegetables) are separated from each other by a discrete degree; and if this is so, then still more widely discreted are the mineral, vegetable and animal kingdoms, respectively considered in their *entireness*. And if it is doubted, in the light of these analogies, that the same discreteness, but in a still more emphatic manner, is predicable of the natural and spiritual worlds or states of existence, the reader is requested to re-peruse our article "Understanding of Spiritual Things," in the TELEGRAPH of September 5th.

We conclude by again urging upon the reader the importance of bearing in mind the discrete separateness of degrees which contradistinguishes the natural and spiritual worlds as an indispensable corner stone in the foundation of a correct philosophy of the latter; and the force of this remark will become more and more apparent in what we propose to write hereafter on the philosophy of spiritual things.

BODY AND MIND, OR PERSON OF THE DEVIL.

It is shown in the article on use, that the body and mind or person of the Lord, is and was the uncreated or Divine substance and form of use; and that the substance and form of use, in its created economy, is personified in and by finite man.

Now, man being a finite complex of the substance and form of the Lord, as Creator, he is a finite creator, a finite legislative power of affecting or creating what flows to him for his subsistence or recreation, into the substance and form of his own qualities. Hence his proceeding creative powers of use are of his own quality.

And hence, in proportion as he declined from the life of the Divine order of mutual love, into the life of the order of self-love, he created himself into the substance and form of the evils of self-love; i. e., into a body and mind or person of evil. For the life of self-love, by or in substituting strife and want for the peace and plenty of the order of mutual love, became infinite evil; i. e., self-love is and was the evil of all evil.

Thus men in the life of evil, individually personify the Devil, whether in this or the other life.

THE MOST ANCIENT CHURCH.

The organism of the Divine order of mutual love mentioned before was the organism of the most ancient church with men; i. e., the organism of that order of life was his church architecture, which, consisting of organic forms or affections of spiritual and celestial or immortal things, did not become extinct or dissipated, but became buried under the organism of garments woven of the substance and form of the evils of self-love.

Thus the organism of self-love was the sepulchre of the most ancient church; but, as the organism or architecture of that church was of spiritual and celestial things, it was not exterminated, but only buried, and constitutes our antediluvian remains, which are to be resurrected in the orderly spiritual development of man, and crowned with the Holy Jerusalem of the Word, which, it is suggested, is to be the spiritual organism or human architecture of the perfect finite *existence* or external manifestation of the Divine Humanity.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE.
Editor and Proprietor.

NEW YORK, SATURDAY, OCTOBER 17, 1857.

To our Readers.

Without abating any of our zeal in behalf of Spiritualism, we intend to enlarge the sphere of the TELEGRAPH'S usefulness, by presenting a synopsis of all the important news of the day. Gleanings of all matters of special interest will be made from the other spiritual publications, and such secular and religious journals as the *New York Tribune*, *Herald*, *Evening Post*, *Journal of Commerce*, *Independent*, *Christian Advocate and Journal*, *Boston Traveler*, *New Orleans Delta*, and other prominent periodicals—thus making it, we think, the most instructive and desirable FAMILY paper in the country.

THE CRISIS BECOMING REVOLUTIONARY.

Although the facts and philosophy of Spiritualism are the chief themes of this paper, we must be indulged in seemingly turning aside to consider the more exciting secular topics of the day. We believe the time is at hand when the false foundation and principles which at present govern society are to be disclosed and abandoned, and the spiritual and divine element to enter more and more largely into the practical affairs of life. Hence we feel bound as conductors of a public journal, to keep our readers fully informed on every topic in which the future well-being of society is involved, that they may be better enabled to act their part in the revolutions which are to take place.

When we last wrote on the financial crisis, it was generally supposed that it was nothing but a crisis which had been reached, and all were then praying for "change," "change," in full faith that it must be for the better, and at all events they could not be worse off. Notwithstanding this prevalent hope, we ventured to express our skepticism as to its realization, and we are sorry to say that the subsequent pecuniary disasters verified our fears.

We propose now to gather up the wreck of this financial tornado as the basis for sober, earnest reflection. The *Independent* has been in the habit of reporting the more important suspensions, assignments and failures, within its reach, from which we gather the following facts:

Suspensions, assignments and failures for the week ending August 6, 28; do., do., 13th, 28; do., do., 20th, 32; do., do., 27th, 56; September 3d, 52; do., do., 10th, 71; do., do., 17th, 88; do., do., 24th, 111; October 1st, 96; do., do., 8th, 71; Friday and Saturday, bringing us up to the 10th, 53. Total 686.

Beside these, 85 banks have suspended and failed since the 25th of August.

In the above list is comprehended some of the most wealthy merchants, and what were supposed to be some of the most thrifty corporations of our time. Indeed it has come to be considered that our mechanics and small traders are the soundest portion of our note-giving community.

The money market has gradually become more and more stringent to this hour. We are informed that last Saturday the well known dry goods commission house of Joseph H. Corlies & Co. were obliged to let their notes go to protest for the want of what would have been considered by them, a few days since, the trifling sum of \$7,000. Also Henry A. Coit, importer of sugar, and who has always been considered one of our most discreet and wealthy merchants, and was about to retire with a fortune, was obliged to let his notes be protested for the want of five or six thousand dollars. These cases show the facts as they exist, which are, that men may pile security on security, without being able to obtain loans. These and many other men who have failed, had the best of bank facilities, but these no longer save men from protests. The wealth of a merchant is no longer a guarantee of payment of his notes at maturity, if he happens to have large amounts to pay. Whatever facilities he may have, in goods, banks, notes, stocks, bonds and mortgages, houses and lands, these are comparatively worthless, and there appears no alternative but to fail. Failure no longer signifies the want of will and means to pay, but rather the want of convertibility into the proper commodity.

Very many corporations have suspended payment. The Erie

Railroad, the Illinois Central Railroad, and the Michigan Central Railroad have made assignments, and other railroads are contemplating the same thing. Stocks have become so alarmingly depreciated, that many classes which were in demand a few weeks since are being transferred, by real and responsible owners, to "men of straw," to avoid the assessment that would come on the holders in case of failure.

The system of exchange or collection is entirely broken up, and bills of banks out of the city are at a discount of from five to fifty per cent., which has driven them from the market. The following fact illustrates the condition of exchange, even between New York and our sister city, Philadelphia: The writer recently had bills of the banks of Philadelphia, and also a check on the banks there. We took them into Wall-street, and ten per cent. discount was asked on the bank bills, and six per cent. on the check. We asked why they charged more on the bills than on the check. The answer was, "We know you to be good, and we consider bank bills hazardous," which shows our credit in Wall-street to be four per cent. better than bank credit. This and other similar cases demonstrate the fact that there is more confidence in merchants than banks; and were bank bills given as individuals' notes, and payable on a certain day in the future, our mercantile paper would at present sell at a very great preference in the market.

Banks undoubtedly can redeem all their outstanding bills in specie (indeed we are nearly down to a specie currency), but they can not pay their depositors specie, and taking their circulation and what they owe depositors together, they could not pay in specie one shilling on a dollar. The notes of merchants and other securities they hold, are expected to pay depositors, yet the banks are liable for the whole amount of circulation and deposits in specie. Our banks are now paying out specie as freely as bills, and indeed many of our banks are obliged to pay out every Saturday a large amount of specie to their customers, because they have not bills to give them. It is a mistake of many people to suppose that banks have only to sign bills to make them. Every bill has to be countersigned by the comptroller, and security filed for the same; and at the present time they have no securities to spare. There is no doubt that the laboring population could break every bank in the city and country, if they should demand and hold specie instead of bank bills. The industrial classes are drawing specie very largely, and the apprehension is, that if this panic continues much longer, these people will continue to draw specie, and the depositors will become alarmed and draw specie also; and if this takes place, a general suspension will inevitably ensue.

Our laboring people are beginning to manifest considerable uneasiness. On the ninth instant they commenced withdrawing their deposits in specie from the Bowery Savings Bank, and in two days withdrew \$375,000. The bank had \$600,000 in U. S. stock beside, which it returned to the Sub-treasury and got the specie for, and it is supposed this amount will carry them through this alarm. If it does not they will undoubtedly suspend. But there can be no doubt that demands against this bank are safe enough. But, it is preposterous to suppose that this or any other institution can convert bonds and mortgages into specie at these times. The amount of specie drawn from savings institutions does not, like that drawn for mercantile transactions, immediately return to the banks again. The class of people who withdraw from those institutions are those who hoard it up for safe keeping. If the fear already rife among the laboring people is not speedily allayed, they may break every savings bank in the country.

The very serious question arises, How are our laboring population to be made satisfied that their little "nest eggs," deposited in savings banks, are safe? They have become alarmed by being discharged from work, and find the cause to be trouble in the money market. Idleness is not favorable to discretion and common sense, and the continued failures tend to frighten them, and what can we expect but the withdrawal of their deposits in specie? We believe these deposits are generally safe, and had better remain where they are; but we do not expect these people will be pacified.

The *Evening Post* of Saturday last reports, that in this city seven cloak-makers alone have recently discharged twelve hundred and thirty-one persons from their employment. The Erie Railroad tunnel at Bergen hill has discharged twelve hundred; twelve machine shops have discharged nine hundred and sixty-five from their employment; and this is but a tithe of the num-

ber of persons out of employment. It is estimated that several hundred thousand people are idle, and without means to provide for their necessities except for a few days, with a cold, grim winter staring them in the face! Provisions command a very high price, and the future is fraught with fearful forebodings.

The would be wise men have set themselves earnestly at work divining the cause, and prophesying the remedy and the future. It is wonderful to see the diversity of expression (we can not call it thought, for each one seems to have an axe to grind) which fosters some darling personal hobby of their own. The *Tribune* has been expecting exactly such times as these, as the consequence of reduction of the tariff. The *Times* attributes it to an uncaused timidity of feeling, the failure of the Ohio Life and Trust Company, and the loss of the Central America. The *Herald* attributes it to bank expansion and fostering railroad companies and other privileged corporations. The *Evening Post* attributes it to "gross expansion of credit on a fluctuating basis." The *Journal of Commerce* contains a good deal about banking, but don't say anything. It may be likened to the man who "wanted to say a few words before he said anything." It complains that preachers "hammer at finance and fraud," thinks the pulpit can't sanctify them, and therefore ought to let them alone. One writer in that journal suggests that our banks combine and go into the produce business. If he had said cotton, no doubt the *Journal* would have said Amen. Henry Ward Beecher attributes all the difficulty to gambling in stocks, and general deception and fraud in every department of business. Theodore Parker attributes it to doing business on a false basis, giving too long credit, general dishonesty, and extravagance in living.

The remedies suggested are as various as their all-god causes. The first idea was, that banks of this city should "let out," and, after much clamor, they agreed to discount during the week ending October 3d, from three to five millions, and merchants breathed easier. But the weekly returns show that they contracted over two millions; and it was manifest that a few more such "lettings out," would ruin the whole community. The next proposition was, that the New York banks should take the bills of "well conducted and well secured country banks." But our banks had no "confidence" that these country banks would continue to be "conducted well," and declined. The next proposition, which is now pending, is that our banks should go into the produce business—that is to say, that they should combine and advance freight and other necessary expenses, and bring our produce forward, ship it to Europe, and draw against it at sixty days, and then get the returns in specie. This is very generally acceded to as a better, safer, and more useful way of doing business. We here rest for the present, and wait for their decision, hoping they will adhere to their legitimate business.

MRS. EMMA F. JAY BULLENE'S LECTURE.

Mrs. Emma F. Jay Bullene gave the third of her instructive lectures in the Stuyvesant Institute, Friday evening, the 9th instant, to an intelligent and attentive audience.

The Spirit who spoke through this medium on this occasion, chose for the subject of the lecture, *Agitation*. It maintained that agitation was the means of true knowledge and human progress, which it illustrated by the life of man. Children, said the Spirit, live in credence of external things; they believe in the external seeming of what they see and hear. The questioning disposition of children shows that agitation is going on within them, and a desire for an understanding of the principles which form the basis of all action. Although this innate yearning for knowledge is testified of in the questions, yet it is reserved to mature manhood to comprehend the principles by which external phenomena are produced. Agitation, external and internal, attend every step of the individual until confirmed in true knowledge and manhood.

The Spirit considered humanity, in its earth-life, as now merging into manhood. An internal fire has been kindled which reflects the enormities of external faith-forms and symbols, and internally comprehends the falsities, frauds and deceptions in external affairs of life. We internally, and perhaps unconsciously, revolt at and repudiate the very faith and system of doctrine and practice which we externally profess, and in which we participate. But zeal in external falsities gradually becomes cold in the degree of our understanding of, and interest in, the true, substantial and useful.

The Spirit mentioned, in illustration, the present financial crisis, and had observed that many causes and cures had been suggested by mortals. While all admitted that there are no such existing causes as had been assigned for previous financial troubles, yet a great variety of other causes and cures had been suggested. But a very few had yet comprehended the true cause, or felt that mystical influences were at work, purging the earth of its falsities, preparatory to the establishment of Divine order in the earth.

The Spirit maintained that the new heavens and new earth were to be brought about through agitation; that agitation would not spend itself in the financial crisis; that it had not reached the culminating point in any department of human affairs. It was to extend to church and state, and shake popes, potentates and kings from their pedestals, and tear the anchors of faith from fossilized human ignorance and error. The wheels of progress are to be unstopped and allowed to roll on to human greatness. In the accomplishment of the great mystical endeavor, the very elements will lend their aid. Fire, storms, disasters, disappointments, failures, suffering and death will prevail on every hand. But amid the tumult and tumbling wrecks of governments, state, church and institutions, and the integrity of men, there will be reserved a few who will adhere to justice and equity, and stand serene and beautifully calm, drinking in, and assimilating elements of, the new and divine order. On these rest a mighty responsibility, and they will be nerved to meet every trial with manly fortitude and wise endeavor.

After the very interesting lecture, of which the above is a feeble synopsis, the Spirit solicited questions, which it promised to reply to—not authoritatively, but according to its comprehension, and the following inquiries were made:

Q. Do those who are born and die idiots exist as Spirits, hereafter? A. Idiocy is not a spiritual but a physical defect only. If the mother failed to attract sufficient brain element for her offspring, the Spirit, so far as this organ is concerned, would fail to express itself—would remain, as it were, a prisoner. But these physical disabilities will be removed at death, and the Spirit, like a new born infant, will burst into immortal life.

Q. Do animals exist in the Spirit-world? A. Seemingly, to some Spirits, they do; that is to say, the different elements and characteristics of animals are combined in the human. An undue proportion of any grade of animal exhibits the animal peculiarity in the man in a modified form. There are foxy men, hawk-like men, etc. Through the relations which these animal elements establish between the spirit, its body and animals, the Spirits perceive these animals as in a mist, which vision becomes less and less distinct, until it finally fades out of the Spirit's perception. The Spirit advances while the animal element and entity is dissolved, and taken up in forming higher grades of life in the earth.

Q. Will the Spirit describe the difference between Heaven as they find it, and the Heaven of popular theology?

The Spirit understood the Heaven of popular theology to be a locality—a place glistening with gold, diamonds, precious stones, fanciful colors, and where the inhabitants have nothing to do but sing psalms and praise God. Spirits find Heaven to be a state into which good, and uses, and truth, flow and energize every endeavor. Heaven, as we find it, gives no place to indolence, deception and selfishness, but for true human sympathy.

Very much more was said in reply to these questions, but we forbear any farther attempt to report, and urge everybody to go and listen to the Spirit through this medium at the same place, Wednesday evening, the 14th instant.

SORROW AND ASPIRATION.

ARTICLE FIRST.

There is nothing that unites Spirits in the body with angels out of it more than two things, which, however widely separated in appearance, are intimately connected. In sorrow, in the utter prostration of the soul, when the world seems one living sepulchre and all things appear to conspire against us, when appears a failure, when the soul's best hopes are crushed and its best affections blighted—it is then that there is a descent of Angelic Spirits. Out of the dark storm comes the rainbow. The cold drops of earthly trouble, tinged by unearthly radiance, gleam, kindled with the promise and the beauty of the skies.

It is also specially true, that man is near the angels in his loftiest hours of aspiration. When the runner is stripped for the race of virtue; when the combatant is armed and panting

for the achievements of heroism; when the adventurer for new discovered truth is ready, Columbus like, to say to the world of old accredited thought, "Farewell," and loosening the sails that shall bear him beyond the Atlantic's verge; when, in fine, in any of the walks of life, the Spirit struggles upward into the region of finer thought, purer love and better action—then, of a verity, God's angels are with man.

There is about night a great mystery. It seems to transport us into an unknown world. The teeming orbs of the universe, inhabited by myriads on myriads of Spirits burst upon the view. Ah, it is a grand sight. I doubt not that he was kindled with a lofty thought who said, "The undevout astronomer is mad." Have you ever thought (I know you have) that the outward light obscures the hidden realities of the heavens? It requires darkness to bring out that fiery host. And so it is in the glare of outward prosperity, in the hot, feverish noontide of material success, in the golden halls of opulence, treading the velvet carpets of luxury, feasting with Dives at his lordly board; the visible obscures the invisible; and the blow that condemns a man to obscure toil is often the greatest blessing that Divine Providence can give. It brings a man to himself. So, too, the man accustomed to the sunshine of praise, when sharp criticism comes upon him, when calumny follows his best actions, as the shadow follows the sun, when friends drop from him, like windfalls from a shaken tree, and he is left alone, finds in desertion, and betrayal and persecution, sources of development under other circumstances difficult of attainment, to say the least.

Or, again, death comes into a family circle. One is gone, perhaps suddenly, without premonition, without expectation. What a sudden shock is that! The little hands that have twined themselves among the heart-strings—agonizing it is to feel dead vacancy in their place. There is no need to close the shutters as a symbol of outward grief; the very windows of the soul are obscured, and a blind darkness takes the place of the wonted light. But tread softly in that darkened room; it is an angel that hath troubled the waters. Rightly used, there comes from the most cruel bereavement the amaranth flower, and the scepter, and the immortal crown.

There are other sources of grief beside the loss of possessions, friends, or the death of the beloved. There is a grief that comes to the bad man, as if a mysterious power were curdling his blood, drop by drop. It is the grief of fear—what the apostle called a certain fearful looking for of judgment to come. There is a latent instinct in the soul which teaches him that retribution follows crime. Agita: there is a remorse, a regret for evil in the past, a loathing of every mean compliance, a detestation of iniquity. Good men feel this, men striving for better things. It is what the apostle calls a godly sorrow that need not be repented of. Again: there is the grief of loneliness: the aged feel it most. It is a sad thing to look into the world, and find one's self living among a generation that know us not. The old man visits the play-places of his infancy once more. He stands and reads the letters upon the moss-grown headstone in the old grave-yard—the ashes of the playfellows of early times, the noble youth, the tender maiden mingling with the dust beneath his feet, and ah! there comes a shadow o'er his soul; he can not read for the very tears. The earth is the same; the flowers and the skies in their eloquent glory, beauty, mystery—they have not altered. He looks upon his withered hands; he sees his aged face and form mirrored in the brook that threw back his image when he was a blithe and happy child; and his is sorrow beyond words—beyond outward tears. And there is a sorrow, as I think, more sad than this. It is when a man is all aglow with a great thought, from the center to the circumference of his soul, and finds the world hard, dead, cold, and utterly steeped in unbelief. It is a sorrow that the greatest feel. It is the Prophet's sorrow, when the burning visions of the future, pictured upon his mind, fail to arrest the attention of the gain greedy multitude. It is the Poet's sorrow, when the harp of many strings pours out its melody on ears like those of the deaf adder, that will not bear the voice of the charmer, charm he ever so wisely. It is the sorrow of the Patriot, when his country, heedless of truth and rectitude and honor, prostitutes itself in the foul embraces of despotism, and when justice vainly pleads for the wronged, and liberty weeps or falls, murdered by the sons whom her own breasts have fed. There come, too, deep emotions of suffering to the Philanthropist, defeated in expectation, seeking in vain

to remove the ulcers that affect the great body of humanity. When men grow worse, when women grow worse, notwithstanding his best efforts—when children are taught to cheat, to lie and to flitch, and grow up like so many imps of darkness, the lamps of reason quenched, the heart of love foully trampled on—all these forms of grief are painful to be borne. The cruel master, the unfaithful friend, the ungrateful child, are so many sources of the keenest regret.

But there is a form of sorrow common to all—a universal sorrow which lies beyond the province of the moralist, and out of the survey of the external philosopher. There is the sorrow of growth. It is the birth-pain of the Spirit. It is the struggling of the soul to bring forth a better manhood—to bring down the ideal, and embody it into the fullness of the actual. It is a sorrow which comes down from God—a sorrow which the angels bring. It is this sorrow that opens the eyes of the soul toward God.

When Canova, the Italian sculptor, finally succeeded in finishing a statue which satisfied him in his adult years, he burst into a passionate grief. "My soul," he said, "has ceased to grow. I have reached the highest point of excellence given me to attain." He reasoned thus because his ideal had already been achieved in that finished work. It is a dangerous thing for a man to be satisfied with himself, with his attainments, intellectual or moral. When a man is always reaching forward, his heart fluttering skyward, his mind surcharged with the electricity of aspiration, yearning for the unattained, it is an evidence of growth, and this condition is one of pain.

One of the greatest uses performed by Angelic Spirits is that of rousing men from their torpor, brought on by material influences. Men are apt, when they contrast their own attainments with those of their neighbor, to relapse into self-satisfaction. The beaten path is the easiest traveled. The beaten path in politics, in religion, in opinion, is always the most respected. There is a profound indifference to the higher and nobler things of life engendered by the habits of modern society. Men are educated in the distrust of the Spirit, or in the doubt or denial of the ideal. Conformity is elevated into the highest virtue.

Now, there are times when men, no matter what their position may be, are troubled. There is a mystic light which they can not shut out, and through the smallest cranny of the earthly blinds, it streams upon the vision with a sharp and penetrating ray. Over the wide world go the angels of God, and their mission is to stir up the dormant souls of men. When a man becomes dissatisfied with his present state and longs for a better, it is an evidence that the angels are with him. Already, unawares, he is entering the mediatorial state.

Sorrow and aspiration clasp hands and are united; and deepest longings and most impassioned yearnings are prophecies of joy, and freedom, and virtue. There is, sometimes, an almost audible voice—at least a felt influence, which says to him, "Rise, rise! come up higher." It troubles him. The sleek, smooth habits of conservative society are invaded by that unsilenced voice. In gay society, in places where amusement verges upon the border of excess, in the halls where dissipation sits enthroned, and the calm stars gaze down upon the fevered revelers, in the press of unwarrantable speculation, in the strife of party politics, in all the spheres of life that invade the sanctity of the Spirit, in all associations that trespass upon the moral nature, there is heard this great voice. Ah, could they but see, could they but know, pressing around them the immortal throng—eyes grown radiant with a thousand years of virtue—souls grown beautiful with cycles of mortal harmony, beings clothed upon as with the radiance of the divine attributes, in whom God dwells, through whom God speaks, in whom love, truth and virtue have their fairest home, through whom descend the shining procession of divine beatitudes! Such, O man! encompass thee. There are times when man looks upon great wealth, and feels that without virtue it is but a millstone upon the neck, that drags the soul downward into the gulf of desolation. Ah! 'tis an angel that shows the hollowness and emptiness of wealth, without goodness. There are times when, in the mad whirl of pleasure, a gleam of sudden sanity flashes before the eyes. The Sovereign Reason once more thrones herself within her temple. It seems as if a mask dropped from the face of every reveler. There comes a loathing upon the Spirit, a hatred of the very pleasures it before had madly sought. And this is an angel's work, and desires for health—the health of a pure heart and a right mind—return, and sweet visions of domestic quiet, visions of love, and worship, and benevolence flash upon the soul; and desires are kindled amidst all that wreck and ruin of a former state—desires are kindled for a more true and harmonic condition. God's Angels are operative then.

Or take another illustration. The church member becomes dissatisfied with present attainments in religion. He finds the church sumptuously decorated, the clergyman eloquent, and all the congregation select, everything in keeping with the best taste and soundest orthodoxy, and yet there is something wanting. He is discontented, he knows not why. Ah! 'tis an Angel that is with him then, and is saying, "If thou wouldst only understand, Religion is something more than this; it is inspiration, it is heroism—heroism of conduct—inspiration of mind and heart."

NEW YORK CONFERENCE.

SESSION OF OCTOBER 6.

The following question was proposed by Mr. Tiffany.

"Is there any difference between the two states of mind, the one said to be pure and the other impure? and if so, what is the different?"

Mr. TIFFANY said: We hear a great deal of talk upon the subject of purity and impurity, and it would be well, he thinks, to ascertain if possible, precisely what is meant by it. Theologians say a great deal about it, and the whole religious world recognizes a broad distinction and eternal consequence as attached to the possession of the one or the other character; but so far as he is advised, no line of demarkation between them has yet been drawn, so that each individual may know accurately for himself, whether he is pure or impure.

As he views it, these terms apply exclusively to state; that is to say, to the condition of the affections from which proceed will or volition, and action. There are two states or grand divisions of motives which may ultimate in the same action as to manifestation. The one is a state of desire growing out of natural needs, or necessities arising in the individual. These needs may be defined as threefold—physical, intellectual and social. We need food, knowledge and relational intercourse; and these are inseparable from the development of the individual. From these needs arises a natural impulse for their supply, which, in turn, begets an activity as pure in its nature as the needs themselves. The other is that state of desire which is based only on gratification. This state of mind is impure. When a man eats to supply a need of his physical body, or seeks knowledge that he may develop his understanding, or social intercourse that he may strengthen his affectional nature, he is in a state of purity. When he does the same things for the gratification they may afford, he is in a state of impurity. In other words, obey the calls of your needs, simply that you may be the best and do the best, and you are pure. Obey the desire for gratification, and though it ultimate in the solemn enunciation of the Lord's Prayer, you are impure.

The natural indications of these opposite states is seen in this: that purity is easily satisfied, whilst impurity seeks endless variety. To illustrate: water will supply a need, but it is wholly insufficient for the demands of gratification. Simple truth will supply the need of knowledge; but all the creeds that the theological cooks of all past ages have prepared for us, have proved inadequate to supply the demands of our appetite for theological gratification. The amount of time, money and ingenuity involved in the ministry of gratification is incalculable. The sumptuous table, the gorgeous apparel, the ball-room, the theatre, etc., are all resorted to in obedience to this desire—a desire not to supply a need, which is pure, but to gratify a mere want, which is impure.

Mr. PHENIX said: The question of purity or impurity as applicable to human character, is wholly a matter of degrees, and is incapable of solution by any infallible standard of judgment. It wholly surpasses our province to say who are sheep and who are goats in this particular. He is inclined to the opinion that a little of both is to be found in every man, and that the exact point where a man ceases to be impure, and becomes from henceforth pure, is as difficult to settle as the precise moment when a colt becomes a horse. Who is able to say, absolutely, where moderation ends and luxury begins? He once heard of a boy who slept under a cellar door, and poured out his soul in gratitude to God every morning, for the inestimable blessing of a cellar door to sleep under, and who expressed, at the same time, his tearful sympathy for that numerous host of poor urchins whom Providence had not yet accommodated with the needful supply of doors for that purpose. Another boy might express the same heartfelt gratitude and regard, from the depths of a bed of down. But we are not able to affirm from this disparity of external condition, that the one is pure and the other impure; but, rather that they are alike as to state, notwithstanding their difference of sleeping accommodation. He thinks there is no sharp distinction between purity and impurity as manifest in the life of man on the earth. Enjoyment and the natural exercise of the faculties and powers of man are inseparable. The one begets the other.

Mr. TIFFANY thought there were no degrees in the matter. The question is of easy solution. When a man sits down at table he has only to ask himself, What he eats for? This appropriate "grace before meat," if honestly asked and answered, will determine his state in that particular to a mathematical nicety. He grants that gratification naturally flows from the supply of a need; but what determines the state is, whether he is after the supply or the gratification. The third chapter of Genesis affords an illustration. "The Lord God" had stocked the garden of Eden with an abundant supply for the needs of that youthful pair, and as long as they confined themselves to that supply, they were pure and happy; but as soon as they had partaken of the "tree to be desired;" that is to say, the moment they passed from the supply of their needs to the gratification of their desires, they fell into impurity and its natural consequences. He thinks he has stated the true distinction between these two states. At least he can conceive of no other standard of judgment applicable to them.

Dr. YOUNG said: There is a marked distinction between purity and impurity, which every man recognized the moment he saw it. The one he naturally loves, and the other he as naturally despises. But the power of determining who are pure and who are not, is quite another thing. We have so improved upon the haberdashery of our first parents, as to substitute hypocrisy for fig leaves, and under its more ample and impervious mantle, the politician and the churchman do occasionally walk abroad, the apparent incarnation of purity itself, until, through some unlucky fissure in their time-honored vesture, it is discovered that their purity is all—apparent! In this way we are being

forever thrown off the track in our ascription of it to individuals, but we feel it to be a truth nevertheless.

Mr. REID thought that moderation and excess would be better terms than those employed in the question. The peasant in the south of France, who uses wine as a common beverage, is not necessarily impure for that reason. He can readily understand how moderation may degenerate into excess; but when we consider the different circumstances in which man is placed, we are at loss for a standard by which to adjust the amount of purity to be accredited to each. The man must be tried by himself. In the case of the boy who slept under the door; had he called for two doors, we might perhaps be able to say, with some show of reason, that he had passed from the sacred domain of needs into the excesses of luxury; but we should still be in the dark as to the purity or impurity of the motive. He doubted whether the boy himself could judge absolutely of that.

Mr. PHENIX cited the fact, that in the midst of the present commercial troubles the theaters are largely attended, and he had observed the same thing in 1837. Might not this indicate a need in the human mind, to which the theater, under the circumstances, is a legitimate supply? He asked for information.

Mr. TIFFANY answers, that the needs to which Mr. Phenix refers, are purely artificial. They are the offspring of this very perversion which he denominates impurity. It is not a creation of natural law, but of its transgression. Man would never have the heartache, and hence would not require the theater to cure it, if he consulted only his needs.

Mr. PHENIX supposes it possible for a man to be an innocent sufferer from the acts of others; say, for example, a journeyman mechanic thrown out of employ by the present crisis in money matters; might not a visit to the theater, or even to this conference (which, in the opinion of certain wise folk, is a sort of mental intoxication), supply that need of change in the continuity of thought, which, unbroken, we know in some constitutions leads to insanity and suicide? It is not the drunkards and the abandoned who fill our theaters; and he thinks it probable that the change in the currents of daily thought which they naturally induce, may be directly addressed to a genuine need in the constitution of man, to say nothing of the elevation of mind and purpose, possible from dramatic representations.

Mr. REID thinks what is called impurity is the result of knowledge. Adam became impure, in Mr. Tiffany's sense of the word, when he began to know. The Esquimaux are a very pure people, doubtless, for the same reason that the child is pure. But the ox will leave the grass, which supplies his needs so well, to break into the cornfield or apple orchard, to supply his love of gratification, which would seem to indicate that the love of gratification, notwithstanding the admitted excesses that grow out of it is, to say the least, natural if not pure. Take away the love of gratification, and you destroy all incentive to knowledge and all motive to improvement. The perfectly contented man would be an idiot.

Dr. GRAY said: He once asked the question of a Spirit, whether there was anything similar to alcoholic intoxication, or other excesses existing among them? To which it was replied, "There are undue aspirations attending every degree of human unfolding." This undue aspiration may originate in the purest motive. The aspiration for spiritual intercourse and knowledge, when pursued to the extent of an endeavor to merge the earth-plane into the spiritual; that is to say, a person who aspires to put himself wholly on the spiritual plane, while yet in the body, is in a state of intoxication. It is an undue aspiration, and may be said to be impure, though he does not think the word correctly expresses the truth of the matter.

Mr. TIFFANY said: It ended in the same thing again; the man who aspires to be an angel before his wings are grown, is after what he does not need. His question refers to state, and not to volition. Is there a state of purity? and what are the tests by which it may be known?

Dr. YOUNG said: The best test he can conceive of, as applicable to the individual, would be, his doing what it would be best for all men to do. He who approximates this the nearest, he should consider the most pure.

Mr. SWACKHAMER defined impurity to be an obstruction or perversion of the supplies which God had amply provided for human needs. In the true state of society no such thing can occur.

Dr. WARNER said: Our spiritual philosophy had given rise to the necessity of a new nomenclature. The old words do not express the newly discovered truths; they belong to a body of theology which our spiritual experience has demonstrated to be erroneous in various essential points. The words pure and impure, saints and sinners, in their old sense, express, not a truth, but a fundamental error, upon which the orthodox sectarian builds his eternal hell. The Spiritualist can not use these words with any such signification, but rather to express a relative comparison. We are both pure and impure, good and bad, wise and foolish in ourselves. These states are experienced by every individual. No man, however degraded he may appear, is without an aspiration for good. From his present stand-point, he is unable to discover any absolute evil in the universe; and he thinks the old terms of distinction, based on the opposite idea, should be dropped.

Mr. TIFFANY said: Dr. Warner's statement would imply that impurity was simply a lesser degree of purity, but he thinks it is directly the opposite. A man may love and hate. The one state is as positive as the other, but they are wholly different. Hatred is not a lesser degree of love; it is a state of its own; and the same is true of every other passion.

Dr. WARNER was of the opinion, that if hatred could become positive to love, the universe itself might be perverted.

Dr. GRAY said he could not accord with the statement, that a man is necessarily impure who eats to promote gratification. The organ of

alimentiveness is as pure and good as any other. What is there essentially impure in the universe? Undue aspiration calls for this, that and the other; but this arises, not from essential impurity, but from a want of balance. The adjusting of this balance is progress, which is eternal.

Mr. COURTNEY agrees that purity and impurity refer to states, but desires to know what it is that changes these states.

Mr. IRA B. DAVIS does not like the terms of the question. He considers all men alike pure, and that man can have no impure desires. It is simply a question of temperance and intemperance. If we pursue an intemperate course with our neighbors, it will be found to react upon ourselves. But this is from folly, not impurity.

Mr. TIFFANY is content that Mr. Davis recognizes a difference, no matter about the terms. Good and evil refer to ends of use and not to the absolute. That state which tends to build up or degrade, is good or bad, pure or impure to the individual. The terms are relative, and are to be defined by the standard of uses. With respect to the question as to how the man is to change his state, he answers, that progress is from the highest point of our own consciousness. From this point only we come into rapport with the next above us, and receive by influx, (as the magnet is charged by induction,) a new power from thence to enter upon a higher state. We are never raised from the cellar, so to speak, of our earth state, but from the topmost pinnacle of our aspiration and purity. It is from this position alone that a higher step is possible.

Mr. COURTNEY thought Mr. Tiffany had been reasoning in a circle. He says man acts from state, and yet he changes his state. He is still at a loss to perceive the fulcrum upon which he rests his lever.

Mr. PHENIX proposed for consideration at the next meeting, the question—What is instinct? Adjourned.

K. T. HALLOCK.

TELEGRAPHIC MEDIUMSHIP.

DEAR TELEGRAPH:

Before starting on my journey West, I wrote out a series of seven brief questions, and addressed them, in a thoroughly sealed envelope, to Benjamin Franklin, as I would to a friend I loved and respected on earth. I then laid the said sealed envelope on the desk of Mr. J. V. Mansfield, No. 3 Winter-street, Boston, Mass., and waited two days for an answer. At last the answer came, which consisted of seven distinct replies—all numbered in precisely the same manner as I had numbered my questions. These replies were, every one of them, remarkably apt, and exactly to the point! Furthermore, the name of Benjamin Franklin was signed to this reply, in almost precisely the fac-simile of his hand-writing in the "Declaration of Independence."

Now, I do not propose to make any particular use of the above (not even that of attempting to prove the identity of Franklin in this particular case) but mention the facts merely that your readers may draw their own inferences from them.

Again: Some time in July last, I received a letter from a gentleman in New York, who did not give me his name, nor any possible clue to his address. He enclosed a letter in a sealed envelope, addressed, as he told me in his nameless note, to a friend in the Spirit-world. He said he had tried to get some satisfaction before in the same way, but failed in every particular. So he concluded the thing was a premeditated hoax! Having, however, seen my statement of facts concerning "Mr. Mansfield's Mediumship," published in the TELEGRAPH a few days before, he concluded he might be mistaken, and so thought he would try again. Well, I laid the sealed letter alluded to on Mr. M.'s desk, and soon a reply was transmitted through the living telegraph of his organism. This reply was somewhat detailed—gave some reasons for not replying satisfactorily before, and signed the reply "Pamelia." His reply was then put into an envelope to be sent to New York, but to whom? Mr. Mansfield had no possible clue to the name of the party, and how, therefore, could he address it correctly? Well, he did address it, nevertheless; and it went rightly and soon brought an answer in return that all was right! Strange guessing, this! Strange Od Force, electricity, mesmerism or anything else than what it purported to be! Admit the Spirit-origin of the matter, and it is the very simplest thing in the world, but absolutely complicated on any other ground whatsoever.

One day Mr. Mansfield received a note (thoroughly sealed) from an eminent lady in Boston, to be answered through him, by the higher intelligences. This lady was the wife of an artist—not a naturalist—and was known to be such by Mr. M. Now, if his mind had anything to do with the matter, in its ordinary normal workings, he would very naturally suppose the note of the lady contained queries predominantly in the line of her own life, subjects of thought and observation. But no: a very different matter is broached by the Spirit, whether true to the sealed letter or not. I introduce the matter here, not as a

test of accurate reply to the note of the lady, of course, (although, for aught I know, it may be all that, too,) but as a very curious telegraphic report from an eminent name, whose subject some time since passed to the higher degrees of life and thought, and also as a test in reference to what had long previously been done by Spirit Intelligence, through the person named at the close of Cuvier's brief reply, though of that work the medium had previously no knowledge at all. The following is the telegraphic reply alluded to:

"*Mrs. G.*—DEAR MADAME:—You ask me to tell you the difference between the eggs of the star-fish and those of the polyps. I am not able to explain the difference through this medium. We do explain such things sometimes through a lady medium, a Mrs. Taft, formerly of Dedham, but now of Boston. MRS. CUVIER."

The "lady medium" thus alluded to by the noted Cuvier, had indeed been instrumental in unfolding, both by painting and by writing, for a long time before, the first principles of nature, from the egg-principle, in the lowest forms of nature, up to the higher forms of life, which give the crown and excellence to nature herself; and yet, as I said, Mr. M. was entirely ignorant of that fact, till it came out through his hand, and was subsequently confirmed by consulting the party referred to by the Spirit.

Far be it from me to indulge the desire to exalt any medium above what is really true of his or her mediumship; or to "make out a case" where one does not exist. All I wish is to state the facts, make legitimate inferences, as far as I make any, and there leave the matter to the public judgment. On this principle, therefore, I select Mr. Mansfield as at least one of the most reliable of mediums, and so far as my own personal experience goes, the most reliable one I have found, for almost uniform test replies to sealed notes addressed to friends in the Spirit-life, as one would address a friend at a distance, in the earth-life. And here allow me to correct an impression which seems to exist in the public mind, relative to the "money-making" of Mr. Mansfield. He has now been replying to letters, in his peculiar way, for a little more than two years. He was previously in a very good business, which he was obliged to leave for the exercise of this new function. He has faithfully devoted himself to it, much to the satisfaction of thousands, who have employed his services; and yet though living quite economically, and certainly at a great discount on his former expenditures, he has failed, during his devotion to this matter, to meet his expenses by at least three hundred dollars. This is the way he *makes money*! It reminds one of the story of the negro in trade, who was always saying he sold "under cost." On being asked how he got a living that way? he replied, that he did "a very large business!" One would certainly think Mr. M. should do quite a business, too, at the rate he is making money out of his mediumship. I only state the facts here, and the public can judge for themselves. A very large proportion of those who send sealed notes for Mr. M. to answer, do not send the money to pay for his time, and very often they send no "stamps" to prepay the reply. Why don't they do it? Are they stupid, or stingy? Do they think mediums can live on air? Let them try it awhile and see. The fact is, many people treat this matter as they do many others of the most vital interest to the human race. They think more of their pockets and their stomachs than they do of the *dear ones* that are gone—than they do of important knowledge from the higher sphere—than they do, indeed, of anything and everything of a broad and elevating character. Hence they do not scruple to employ the services of mediums and others, without bearing their own share of the burden. Their pocket nerves grow rigid at once and refuse to act, though, perchance, the channel (medium) through whom the desired intelligence (selfishly desired) is sought, should starve and shrivel, and thus become unfitted for the function. If it be said, "Heaven's gifts can not be bought with money," it may also be said, "Neither can they be received without loving, generous, honest hearts;" and they who have such, will remember the actual necessities, at least, of those who are the chosen instruments of the heavens, in making known their wishes to human beings below.

Those who may desire to receive intelligence from friends in the Spirit-life, through Mr. Mansfield, will find his card in the advertising columns of the TELEGRAPH; and if they really love such intelligence, they will not fail to comply strictly and promptly (like all persons having *true manhood*) with his published terms, which most certainly, as the world goes at present, are very reasonable, indeed.

S. C. HEWITT.

REMARKABLE SPIRIT CURES.

DUBLIN, WAYNE COUNTY, INDIANA, September 4th, 1857.

TO THE EDITOR OF THE TELEGRAPH:

I can not be content without the TELEGRAPH; I should feel lonely; the old systems have no more charm for me, and the old systematizers are no more congenial company for me. It seems to me that they have had their day—that they have failed, especially on the divinity and on medicine. I would like to say something here on our "divine" doctors and their doctrine; but at present I shall be mostly confined to the subject of medical doctrine. I am forced to believe there is a better way than the old way of treating diseases, and I will try and explain why I think so. I understand there is, and has been, a good deal of what is called the gift of healing under Spirit influence; going on in the East, and it is evidently breaking out here in the West; and I am forced to believe there is something of it even connected with my own person. Why I think so I will endeavor to explain.

And first, I was at one time where there was a little boy who said he could see Spirits and talk with them. His mother was, at that time, confined to her bed in great pain. The boy told me the Spirits said that I must go and attend to his mother. I went to the bed, and here follows her report of that case:—

"I hereby certify, that some time in last August I was taken with a pain in my arm, which was so great that I became sick. My appetite failed, and I became confined to my bed. While suffering thus, Jonathan Huddleston came and took hold of my arm, and in three or four minutes the pain quite ceased, at which time I felt a numbness in my arm and hand, which, however, soon passed off, and in a day or two I was up, and at work with that hand as with the other, although for quite a length of time before, I was unable to move a finger on that hand. Ever since that time I have been quite well, though it has been many months. (Signed) MARY BELM."

About this time I was where was a woman, who told me she had not been able to walk across the house in four years, being drawn up with rheumatism. Her little daughter being a medium, told me that the Spirits said I must go and take hold of her mother. I went and asked the woman if she had any pain. She said she had, in her left arm. I took hold of it, and she soon said the pain had left. I then left; but some months after, as I was passing that way, I stopped. The woman was gone to visit a neighbor woman, but she soon came walking home. I asked her what this meant, as when I was there before she was not able to walk across the house. She replied that the change took place when I was there before, and had been progressing ever since. I asked her if she had not taken any medicine. She said she had not.

About this time my wife had a cancer on her face, which broke out so violently that she could check it no longer. Her face had been cancerous for some three years, but she had kept it checked with plasters of egg and rock salt; but when she could check it no longer, she went some twenty-four miles to where were some cancer doctors operating. She soon came back with the word that they would not undertake it; that it was thought to be past cure. I then proposed to her to give the case up to me. I had not much hope; her mother had died a few years before with a cancer on the same part of her face, and this cancer now looked alarming. She said it was so painful that she did not sleep half the night. I did not think she would live many months, if weeks; and *what should we do?* She was at that time what I understood to be a reliable writing medium. She then took slate and pencil, and asked, "Shall I give the case up to him?" Her hand then wrote, "Yes, and keep clear of all other doctorings, and live temperately." She then asked, "How soon will I perceive it better if I give it up to him?" Her hand then wrote, "In one day." This was late in the evening. She then went to bed and slept quiet all night, for the first time in a long while. Next morning the cancerous part was all shriveled and sunk down, and the angry appearance was all gone. She then asked, "How soon will it be well if I depend on him?" It then wrote, "In one month." But in two weeks it was entirely healed up, the soreness all gone, and at the end of the month the sore was gone so that I could scarcely see it. I thought I never saw so great a sore leave so little a scar before. Some two years have elapsed since, and I have not seen any sign of cancer on her from that time; and before that I think there was not one time in three years that her face was clear.

Let me state two or three more facts, and I will try to hold on. I was at one time where there was a young woman "sick of a fever." There was present a man who said he had been a kind of doctor ever since he was five years old, and he was now perhaps fifty. He went to the bed, took her by the hand, soon turned away, and said to me: "She will have a tedious time if she ever gets up." I then took my chair, sat down by the bed, and took her by the hand. She was panting excessively; her pulse beat very high. I laid my other hand on her face. I thought it the hottest live flesh I ever felt. Her hard breathing ceased almost instantly; her pulse became moderate very soon; and in ten or twelve minutes she was cool, as if in common health. I then left her, turned to the old doctor (who had given her no medicine), and said to him, "She will be up and about in a very short time." The next day I saw that same young woman three and a half miles off at a public meeting, and the next day but one I saw her again six miles from that place, at another meeting, and she seemed quite well.

Next, let me tell a pretty little story on myself and a preacher—for I love to be dealing with the preachers, if I don't think they are doing much good. Well, then, there was one of them who came to our town some thirty miles, to attend a protracted meeting, but was so afflicted with sores and pains that he was forced to lay by. A brother preacher of his, who lives near me, told me to go and attend to him. I went, and found him really in a bad fix. I laid my hands on his sores, and soon felt (as I generally do) a jerking and heaving under my hands. I told him it was all working right. He said he felt it, and very soon said the pain had all ceased. I then left him. I heard he was out

preaching next day; which was all I had heard of it, till I lately met the man in the street. I asked how that case came out. "Oh," said he, "it got well 'right off, and I have not had a sore about me since." "Well done," said I; "that's owing up pretty well, for a preacher to own up to an infidel!"

Well, I have been telling some pretty hard stories of myself; now let some of my neighbors tell two or three, and I again will try to close. One woman said:

"I had been suffering with great pain in my breast and shoulder for a long time past. I called on my neighbor, J. Huddleston. He came, and when he entered my room the pain very suddenly abated. He then came and laid his hands on me, when the pain left, and seemed to grope off down my arm, and my breast and shoulder seem quite restored now for many weeks. (Signed) ELIZABETH BETHCOAT."

Her sister says:

"I wish to state, that in the spring of 1857, I had a severe pain in my head. I called on J. Huddleston to lay his hand on me, when the pain moved to my temple. He followed it there, when it moved to the back of my head and neck. He followed it there, when it moved to my temple again. He followed it there, when it quite left, and I was entirely clear of pain for many weeks. (Signed) WELLS BETHCOAT."

John Barnes says:

"In the year 1851, I had much pain and lameness in my shoulder, so that I could not raise my hand or arm. I called on my friend J. Huddleston. He laid his hand on my shoulder, when I felt a quivering and jerking of the flesh under his hand. The pain then started down toward my elbow. He then took hold of my elbow with his other hand, when the pain stopped, and seemed to be trying to burst out through the pores of the skin. I felt a pricking in the skin like many needles. The pain and lameness were then gone; so that I told him, and showed him that I could raise my hand and arm up near my head. I was well, and have been ever since, which has been many weeks. (Signed) JOHN BARNES."

Another says:

"Some months past J. Huddleston came to our house, when I had been suffering with much pain in my knee for a long time, and was so lame that I had difficulty to go about the house. He placed his hand precisely where the pain was, without being informed where it was. The pain then ceased almost instantly; the lameness also passed off, and I have been quite free from it ever since. I further state that I had applied to the old school doctors in the above case, who gave me different kinds of medicine at different times, which I applied as directed, but never received or perceived any relief therefrom. (Signed) MARY BELM."

"We, the undersigned, would state, that last year our little boy, aged seven years, had a very severe ague and fever. One day as the ague was coming and the fever just coming on, (which fever had heretofore lasted half the day,) our friend, J. Huddleston, came in, and laid his hands on the boy, who very soon ceased his hard breathing; said of his own accord he felt much better, and soon cooled off. The boy was, at the time, much swollen in his body. When friend Jonathan moved his hands on the swollen parts, the swelling soon went down, and the boy, instead of being, as heretofore, half the day with his fever, was soon up and playing about, and seemed quite well. Some months after this, the boy had another attack of the ague and fever, and some swelling, also pain in his head and side, when friend Jonathan came again and laid his hands on him, and he seemed almost instantaneously cured, and remained well. (Signed) HERBERT BELM."

I have been advised to take money on this business, but I never have, and I think I never will. I should be afraid "my money and myself would perish together." I would sooner follow the precept of Jesus, who said, "Freely have ye received, freely give." I am not in favor of selling the gift of God for money. Above all things, keep this thing from being made a mercenary matter. There is nothing so deadening to Spirit life as avarice, unless it be the denial of ever-present angel Spirits. Beg, dig, grub or starve, but don't traffic in angel intercourse. If the gate of heaven has been opened, don't let us have Mammon for gate-keeper. If Franklin, or Rogers, or Swedenborg, or "Gabriel" have come to our aid, don't let us get them on the auction block to sell to the highest bidder. But I must try again to close. I am within a very few weeks of entering my eightieth year, though I have better health and less bodily complaints than I had forty, fifty, sixty or seventy years ago. I can go on foot over the country with the greatest ease. It seems as if the more health and action I communicate to others, the more I have left, which reminds me of old Bunyan's riddle:

"A man there was, though some did count him mad,
The more he gave away the more he had."

Thy friend, JONATHAN HUDDLESTON.

SPIRITUALISM AT STONY BROOK, L. I.

The Rev. J. S. Loveland, of Thompson Station, Long Island, addressed a large and highly interested audience on Sunday, 4th inst., in the M. E. Church, at Stony Brook, Suffolk county, upon "The Philosophy, Uses and Continuance of Spiritualism."

Mr. Loveland's address was admirably adapted to the wants of his audience. He began the discourse like one who knows the ground on which he stands, and is fully conscious of his power to maintain it. Reviewing the history of religion and of philosophy from the time of the Reformation, he traced the progress of each, showing on the one side the rapid and wide-spread growth of Rationalism culminating in Voltaire, and on the other the irrationality of religion, as now preached, its constant division into sects, and the continuing decrease of its spirituality—then the happy union of the two in Modern Spiritualism; thus forming a philosophical religion—a religious philosophy. The tone, the voice, the simple, yet forcible style of the speaker, and the novelty of the subject to the majority of his hearers, secured the most earnest and undivided attention. When Long Island awakes, may we not well ask, Where shall sleepers be found.

T. A. M.

TEST OF THE TRUTH OF SPIRITUALISM.

On last Friday, being in the presence of a medium (Ann Painter), and wishing to know how a family of my friends residing in Hockessin were, four of whom I knew to be sick with typhoid fever, I asked "If my Spirit friends would inform me if they were any better?" They said that one of them had left the earth-form during the preceding night (particularizing the one). In answer to the question, "When would she be interred?" they said on the following fifth day.

The day after the burial, I received intelligence of her death and interment, in accordance with the previously received information from the Spirit land.

PURSEY HERALD.

Westchester, 9th month, 14th, 1857.

Interesting Miscellany.

MY LITTLE ANGEL BOYS.

BY R. P. SHILLABER.

I may not see their features,
Save in memory's faithful glass,
But I feel that they are with me
Each moment that doth pass.

I feel them in the promptings
Of good which thrill my heart;
I hear them in the voices
Which pleasure must impart.

When the sun beams bright around me,
And my soul is full of joys,
I then discern the presence
Of my two angel boys.

They whisper solace to me,
When sorrow's cloud is dark;
They fan Hope's fading embers,
When dwindled to a spark.

Their voice is sweetest music,
But it greeteth not the ear,
The heart alone receives it—
The heart alone can hear.

As I lay me down to slumber,
Peace in my breast doth reign,
For I know my angel watchers
Amid the gloom remain.

Spirit eyes gaze on me,
Eyes that know not night;
Spirit hands unite to bless me,
Hidden from my sight.

Hidden, but O, happiness!
Faith assurance brings!
Living, loving, still they're round me,
Borne on willing wings.

INTERESTING FACTS.

A lead wire the thirteenth of an inch, sustains 281 pounds.
A tin wire the thirteenth of an inch, sustains 3,417 pounds.
Gun metal is 12 pounds of tin and 100 pounds of copper.
The European mountains consist of primitive and transition rocks.
The surface of the earth is 105,862,255 square miles, and its solidity is 150,926,215 cubic miles.

The narrowest part of the Atlantic is more than two miles deep. In other parts about one and a half miles.

The sea is to the land in round millions of square miles, as 4 to 1.
The Amazon falls but a foot in fifty miles; the Loire one in a mile and a half.

Ninety species of bones of quadrupeds have been found, which are now unknown.

The waters of the Red Sea appear to be 22 feet higher than the Mediterranean, and the Gulf of Mexico is 22 feet higher than the Pacific.

The Sandwich Islands are volcanic; Owyhee is the cone of a volcano higher than Mont Blanc.

One gallon of water in steam will raise six gallons from 50 to 212.

Four pounds of beef lose one pound by boiling, one pound 5 ounces by baking.

Lamps were used by ancients, and candles an invention of the middle ages. At first wicks were made of hemp, papyrus and the pitch of rushes.

A volume of ice is melted by as much heat as will raise an equal bulk of water 146 degrees.

Animals die if their vital temperature is increased one-twelfth.

Melted snow produces about one-eighth of its bulk in water; hence snow two feet deep produces about two inches of water when thawed.

Water saturated with nitre loses 17 degrees of heat, and with nitrate of ammonia, 46 degrees of heat.

Extreme cold produces the same perspiration on the skin as great heat.

When the mercury is frozen at 40 degrees below zero, the sensation is the same as that of touching a red hot iron.

All solid bodies become luminous at 800 degrees of heat.

Eggs are hatched at 104 degrees of heat.

Water boils at 127 degrees at the top of Mont Blanc.

Acids combined with water condense it, and produce heat.

No certain theory is formed of the causes of earthquakes; but the most general and rational ascribe them to the steam and the force of gases formed by water and metallic oxides.

Rounded pebbles are broken fragments of rocks, rendered smooth by the mutual attritions for a long time, by the water and tides.

STEAM ON COMMON ROADS.—A common road locomotive, built by Mr. Richard Dudgeon, of Goerck-street, has for several days been running in Grand-street, Broadway, and other thoroughfares, and has made a trip to Harlem and back. Its speed is about equal to the average speed of horses in stages, and it seems to be controlled with as much ease, and with more certainty. The popular notions that horses would be alarmed by such vehicles, and that they can not ascend hills on account of their wheels slipping, are refuted by the performance of this engine, which has met with no case of difficulty of this nature, although it has run for a considerable part of several days in crowded streets, followed by crowds of noisy boys. Mr. Joseph Battin, of Newark, N. J., has recently built a steam carriage on a different plan, which he has run successfully on several short trips. The performance is such as to corroborate the view that steam may be used with advantage, even on a small scale. Mr. Stephen Gold has been for some time building a steam carriage on his own plan, in Bridgeport. He intends to have his carriage brought to the city. Some months ago, there were accounts of a steam carriage in Ohio, which was reported to have run successfully; and of one in California, which was a mere working model. It will be recollected that Mr. J. K. Fisher had for some years a small experimental carriage, which was run at night and early in the mornings, until, from other causes than defects of plan, it became disabled, and has since remained in the Crystal Palace. It has been robbed of all the small parts that could be answered, and would require a considerable expenditure to put it into running order, which expenditure Mr. Fisher has not felt encouraged to incur, until capitalists are ready to furnish means to build carriages for service, provided the experimental carriage performs according to stipulation.—*Evening Post.*

RESULTS AND REWARD OF STUDY.—The results of study in the advancement of the arts that multiply the appliances of human comfort, and exalt and embellish civilized society, are incalculable. All comes of *studious thinking*. And yet those who esteem themselves the *practical* men are apt to underrate the thinking men, the book men, the *non-producers*, as they sometimes call them. But this is a sorry triumph of narrow prejudice over sound reason. Your educated, thinking men are often the most valuable producers. The farmer, as he turns the fertile globe with the modern plow with which science has replaced the clumsy implement of former times, must not forget his obligations to the applied sciences that expedite his labors and enhance their results. Nor should he forget that chemistry has taught him to fertilize this globe. The mass of practical men can scarcely estimate their obligations to mental labor, nor the vast amount of physical toil that is forestalled by the results of study. Who made our railroads, along which sweep with the speed of wind columns of passenger and burden trains, now securing the plain, now plunging through the tunnel, now waking with their roar the mountain echoes? Did the laborer make it with his pick and spade? True, he did the delving, but ten thousand diggers never could have brought the iron horse along our valleys and over and beneath our hills, had not their toil been guided by science, discovered and applied by an *educated mind*! And the iron horse himself, whose creation is he? Did your book-despising, practical men, unaided by science, dig him from the mine and forge him at the anvil? No, again. The iron horse with his fiery bowels, and scalding breath, and terrible scream, and thunder-roll, and mammoth strength, and amazing speed, is the creature of educated mind—the *result of study*. Unguided by science, all the artisans on earth could not have built the clumsiest locomotive. And who has taught us to awake the slumbering lightning, and send it leaping from hill to hill, and from city to city, the instant herald of thought? Another triumph of science—another result of study.—*Rev. Dr. Jenkins.*

A DEATH CLOCK.—We have recently been informed of a truly wonderful clock, which is said to belong to a family residing in Newport. We relate the peculiarities of this clock as they were related to us, leaving our readers to arrive at their own conclusion as to the mystery. Our informant is one who can be relied on. The clock is of simple construction, and belongs to the family of Mr. L.—y, but all the efforts of clock-makers have not been able to make it keep time—consequently it has been permitted to rest in silence. A few hours before the death of Mr. L.—y's sister, which took place some time since, the clock suddenly struck one after a silence of many months. It thus continued to maintain its silence until another of the members of the family was prostrated with a fatal malady, when it again struck one, and on the following day the child was buried. A year elapsed, when a second child sickened and died. The clock was punctual in sounding one a few hours previous to its death. A third child—a little boy fifteen months old—was afflicted with scrofula, which baffled the skill of his physician, and on the third day of this month, its remains were deposited in the grave. The clock gave the usual warning and struck one. It has never failed in sounding a death knell when any of the family in whose possession it now is were about to die. There are stranger things in heaven and earth, Horatio, than are dreamed of in our philosophy.—*Cincinnati Gazette.*

Without pretending to indorse the above statement as an actual fact, in the absence of more direct testimony on the subject, we would remark that facts exist in abundance which go to prove that certain physical objects are of themselves sometimes mediums of intelligible spiritual communication, and the above may be a case in point. [Ed. TEL.]

COLOR OF HOUSES.—A valued correspondent in Michigan, who has had much experience in rural affairs, and is known to be a true appreciator of beauty and harmony, has sent us a communication to the effect that he is surprised at the want of taste and realization of picturesque effect which is displayed in the coloring of houses; and we must confess that we wish persons building a house, or painting the outside, would just pause a moment before beginning, and think what style or color will best harmonize with the surrounding scenery. Thus he truly remarked that gray, drab, or buff for cottages, and for a large mansion with broad roofs and spacious verandahs, a gray or drab; or if built of brick or stone, a gray is most suitable. No color gives so much liveliness, or evinces so much taste and refinement as a light buff, with the easings and cornices a shade or two darker. Strong positive colors, such as white, red, green, etc., are usually in bad taste, especially when surrounded by green fields, umbrageous orchards, and golden fruits; while a mild neutral tint lends a charm which the rest do not afford. A singular fashion prevails in this country of clothing every dwelling, no matter what its situation, size or character, in sepulchral white, whether it stands on the rising knoll of some pleasant plain, or in the quiet country embosomed in groves; and it is difficult to explain the popularity of this color; it is not cheaper nor yet more durable than others, and is only suitable where it is almost entirely secluded among the trees.

"In whose inclosed shadow there was set
A fair pavillion scarcely to be seen,"

says Spencer, and this is the only situation where white does not violate all principles of harmony and beauty. We should look a little more closely at the position of the house we wish to paint, should study more minutely the harmonious relations of color in natural objects, and should endeavor to appreciate more truly the divine principles of beauty which everywhere surround us; and then in coloring large buildings, we should not make the glaring and offensive mistakes which everywhere disturb the eye of him who has a just and true idea of the harmony of nature.—*Scientific American.*

FREE LOVE IN VIENNA.—According to the official tables, the illegitimate children born annually in Vienna comprise nearly one-half the total number of births in that city, as will be seen by the following figures:

	Legitimate.	Illegitimate.
Number of births in 1853.....	11,264	10,686
" " " 1854.....	11,252	10,801
" " " 1855.....	10,650	9,522
" " " 1856.....	10,870	10,311

COPPER AND PEARLS IN MINNESOTA.—A gentleman has shown the editor of the St. Paul Democrat specimens of native copper, of the purest quality, found at St. Croix Falls. One piece has a large quantity of pure silver in it. While fishing in the river, he noticed that the clams were similar to those that the Jersey pearls were found in, and gave the hint to the boatmen, and the result was, in two or three days they found between two and three hundred, varying from the size of a pin's head to a pea. The river at the Falls is filled with the fresh water clams, and the St. Croix pearls may soon be as celebrated as the Jerseys.

GROWTH OF TREES.—If we were to take up a handful of soil and examine it under the microscope, we should probably find in it a certain number of fragments of wood—small broken pieces of the branches, or leaves, or other parts of the tree. If we could examine it chemically, we should find yet more strikingly that it was nearly the same as wood in its composition. Perhaps, then, it may be said, the young plants obtain the wood from the earth in which it grows! The following experiment will show whether this conjecture is likely to be a correct one or not. Two hundred pounds of earth was dried in an oven, and afterward put in a large earthen vessel; the earth was then moistened with rain water, and a willow tree weighing five pounds was placed therein. During the space of five years, the earth was carefully watered with rain water or pure water. The willow grew and flourished, and to prevent the earth from being mixed with fresh earth, or being blown upon it by the winds, it was covered with a metal plate full of minute holes, which would exclude all but air from getting access to the earth below it. After growing in the earth for five years, the tree was removed, and on being weighed, was found to have gained 165 pounds, as it now weighed 170 pounds. And this estimate did not include the weight of the leaves or dead branches which in five years fell from the tree. Now came the application of the test. Was all this obtained from the earth? It had not sensibly diminished; but in order to make the experiment conclusive, it was again dried in an oven and put in the balance. Astonishing was the result; the earth weighed only two ounces less than it did when the willow was planted in it! yet the tree had gained 165 pounds. Manifestly, then, the wood thus gained in this space of time was not obtained from the earth; we are therefore compelled to repeat our question, "where does the wood come from?" We are left with only two alternatives—the water with which it was refreshed, or the air in which it lived. It can be clearly shown that it is not due to the water; we are consequently unable to resist the wonderful conclusion—it was derived from the air.

NAUTICAL THEOLOGY.—A sailor more disposed, to divinity than nautical men in general, always when at port formed one of the congregation at the church of a popular preacher. It chanced that during one of the discourses to which Jack was an attentive listener, the reverend doctor alluded several times in scriptural phrase to Satan being "bound in chains for a thousand years." The passage struck the attention of the seaman with peculiar force, and during the week he pondered frequently upon the words, feeling every time an increasing satisfaction that an individual toward whom he had never been over partial, was so securely, and for such a lengthy term, disposed of. On the following Sunday he went to hear the doctor again; but to his great surprise, and to the complete unsettling of all his recent comforting notions, during one portion of the sermon, the preacher asserted that the "devil goeth about like a roaring lion, seeking whom he may devour." Jack quitted the church, oppressed with a host of conflicting thoughts and emotions; and unable after many a tough colloquial argument to reconcile the two statements, he resolved to summon up courage and wait upon the clergyman, in order to have the mystery solved. He did so, and after considerable humming and hawing and hitching of the trousers, at length spoke out. He told the doctor he could not make the two sermons fit, and asked if his Satanic majesty was really bound in the way stated, what was the length of his cable. "O," was the dignified reply, "it extends over the whole world." "Does it?" rejoined Jack; "then the lubber might as well be loose!"

CARBON.—Carbon is surely a kind of sylph or sprite, and that, too, of no ordinary sort. The caterpillar changes its coat and becomes the gorgeous butterfly, and this astonishing transformation is the theme of the fabulists. Far more wonderful, however, is the change which takes place in a piece of charcoal. From a black, opaque and almost worthless material, it changes to a brilliant gem—the diamond, which even the stars are likened to. It certainly appears incredible that the diamond, so transcendently beautiful, sparkling with more brilliancy than the dew-drop at sunrise, should be nothing else than a bit of charcoal, but so it is. Not here, however, does the chameleon power of carbon rest, for by another change it becomes invisible. In such a state it exists in the brightest purest air. By another change, it becomes thick, heavy flakes of smoke, which we see roll out of ill-constructed flues—the "blacks of London and Birmingham." Coal is but impure carbon; hence it is often spoken of as the "black diamond," signifying, however, as much the intrinsic value of coal to man as its chemical relationship to the sparkling gem. How the world would fare without carbon it would be difficult to say, for it forms the major part of the vegetable and animal creation. Tallow is white, but it is composed of nearly all charcoal (that is, carbon) and the elements of water. So also with starch, sugar, spirit, gas, chalk, shells, bones—all contain carbon; they would, in fact, cease to exist without it. If we make a mixture of sulphuric acid and sugar, a volcanic commotion ensues. When all is over and the black residue washed, it is found to consist of nearly pure charcoal (or charbon, as the chemists in France call it) or carbon as the English write it—having a dislike to the *h*. The purest carbon or charcoal with which the chemists are acquainted is the diamond; but even this valuable stone when burned, shows by its ashes that it is of vegetable origin. Looking at carbon, therefore, either in its black or white condition, and knowing that it exists in the atmosphere around us in an invisible state, we need not any knowledge of chemistry or physics to enable us to come to the conclusion that few substances exhibit the infinite power of the Creator more than carbon.

THE FATE OF A FLIRT.—It is very rarely, indeed, that a confirmed flirt gets married. Ninety-nine out of every hundred old maids may attribute their ancient loneliness to juvenile levity. It is very certain that few men make a selection from ball-rooms, or any other place of gaiety; and as few are influenced by what may be called showing off in the streets, or any other allurements of dress. Our conviction is ninety-nine hundredths of all the finery with which women decorate and load their persons, go for nothing as far as husband-catching is concerned. Where and how, then, do men find their wives? In the quiet homes of their parents or guardians—at the fireside where the domestic graces and feelings are alone demonstrated. These are the charms which most surely attract the high as well as humble. Against these all the finery and airs in the world sink into insignificance.

THE TURKS AND THE BIBLE.—At the late meeting of the American Board, Rev. Dr. Schauffer gave a most interesting account of the present attitude of the Turks. The feeling is general among them that their religion must give place to Christianity. "Our book (the Koran) is done—finished," said one to Dr. S. "Ours is but just begun," replied the doctor. A religion which cannot give prosperity and strength they consider must be worthless. They are eager to obtain the Bible, and are found in all places, even in the Turkish mosques, reading it with devout attention. The late war, and the consequent cordial fraternization with the English, have, in a great measure, been the cause of this great change.—*Southern Presbyterian.*

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